

Defense

-OF-

ELD. JAMES WHITE AND
WIFE

VINDICATION

OF THEIR

MORAL AND CHRISTIAN CHARACTER.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING
ASSOCIATION,
BATTLE CREEK, MICH.:

1870.

THE BATTLE CREEK CHURCH

TO THE CHURCHES AND BRETHREN SCATTERED ABROAD.

It is no new thing, nor is it marvelous, that the friends of truth have been called upon to defend themselves against the attacks of their enemies; not because there have been any just grounds for such attacks, but because the great enemy of all righteousness knows that one of the most effectual means by which he can hinder the progress of the work he hates, is to blast the reputation of those who are called to act a prominent part therein before the people; hence the unscrupulous, malignant, and persistent efforts that are put forth to accomplish this end. Such is the nature of the opposition that is now especially brought to bear against the cause of present truth; and the persons who specially suffer the abuse, misrepresentations, and falsehoods, that are brought into play, are Bro. and Sr. White, the tried and faithful servants of this cause from its commencement to the present time. To be obliged to expose falsehoods and slander is not pleasant; yet it is a privilege to defend those who are made the subjects of attacks of this cruel nature.

That Bro. and Sr. White have occupied a leading position in the cause of the third angel's message from its commencement, is well known to all who have had any acquaintance with this work. This cause is strangely regarded by many with a hatred as violent as it is unfounded. Hence, to retard the progress of this work, they would cripple the influence of those to whose hands its management is most largely confided, by having us believe that they are artful and designing persons, hypocritical pretenders, covetous and money-

catching, practicing upon the credulity of their followers, skillfully manipulating what they know to be a gross delusion, for their own advantage and aggrandizement—grave charges, if they can be sustained; diabolical, if they spring simply from the malice of our opponents. To vindicate them from these charges, is the object of the present examination.

We first call attention to the length of time Bro. and Sr. W. have been engaged in this work, and the public nature of their labors. Bro. White was in the Advent movement of 1843, entering earnestly into the work of publicly proclaiming the doctrine from place to place. Sr. W. was also a believer at that time, receiving the truth under the labors of Wm. Miller. Some months after the passing of the time in 1844, she had her first vision, in which it was shown her that the Advent movement was of God, and that it would be ruin to apostatize from it. The fanaticism and strange delusions that arose during the confusion that followed 1844, they were disconnected from, and opposed to. They are not, therefore, to be associated with, or held responsible for, anything of that nature. They commenced the observance of the Sabbath in 1845. In 1846, they received the truth in relation to the sanctuary. A little later, light on the subject of the third angel's message began to shine out, and they were the first to take hold of it. After she had observed the Sabbath for several months, Sr. W. saw in vision that this truth was to be brought out with great clearness, and be a mighty power in the land to affect and move the people. In 1848, Bro. W. began to publish books and papers defending the truth on this and kindred subjects. During this time, Sr. White occasionally had visions encouraging the work of spreading the truth, correcting wrongs in persons on the right hand and on the left, and seeing that her husband must go forward in the publishing work, and that God was going to do great things in this matter. The publishing business thus grew up in Bro. W's hands with a steady increase of means and strength. His general bus-

iness management has been very prudent and very successful, avoiding losses and bad debts, following hard after the Lord, but not getting in advance of him, moving in his opening providence, yet not acting in a rash and presumptuous manner in the advancement of the work.

When Eld. White, in 1848, began the business of publishing, in Middletown, Conn., he did it without any capital at all, and almost without friends. He had no home, nor did he possess any goods for household purposes. He was dependent upon a few friends in quite humble circumstances for a shelter and for the necessaries of life. Bro. and Sr. White took hold with their own hands to do every part of the work except that which required the skill of the printer. The sheet then published was called the "*Present Truth*." At the same time several tracts relating to the Sabbath and law of God were published and scattered, principally gratuitously.

By the most rigid economy, and by performing every part of the work themselves that it was possible for them to perform, they were able to avoid getting in debt. Removing from Connecticut to the State of New York, he published the paper and several pamphlets in the same manner as in Connecticut. The labor was performed by their own hands, as far as it lay in their power, and still the same course of rigid economy was pursued.

In 1850, Eld. White began at Paris, Maine, the publication of the paper entitled *Advent Review*, which has continued to be issued till the present time. As the number of brethren had increased, and there were more to sustain the work than previously, the *Review* began to be published on a sheet considerably larger than the *Present Truth*. The same untiring labor was bestowed upon it that had characterized his former work as editor and publisher. And the same strict economy marked his whole course of conduct both in business transactions and in his family expenses.

When the *Review* was established in Rochester, N. Y.,

in 1852, it was only by means of self-denial, and hard labor, and strict frugality. During all this while Eld. W. had no means of his own. He lived in a hired house, which, for a time, was also his printing office; and this house was furnished with the plainest articles of second-hand furniture. Their food was of the least expensive character, and everything was conducted according to the very limited means that pertained then to the work.

It is proper to add that, at the time of the publication of the *Review* in Rochester, there was very little capital pertaining to the Office. A hand press had been bought, and a tolerable supply of type had been procured. Also by this time quite an amount of pamphlets had been published, which were in part on hand and ready for use. Also, a considerable list of subscribers had been gathered. During all these years Eld. White and family labored far beyond their strength, and did not always have suitable food and clothing, and very often were deprived, by working in the night as well as in day, of needed sleep.

As the friends in Western New York did not feel so deep an interest in the work as they should, and as the friends in Michigan made liberal offers of assistance, and invited the *Review* to Battle Creek, it was finally removed to this place in the fall of 1855. At this time Eld. White was heavily in debt for borrowed money used in the publication of the *Review*, and in getting out editions of our books; and he had no means to meet these debts except by the sale of the books. He had almost nothing of worldly means when he came to Battle Creek. His health at this time was in a state of complete prostration. Nothing but the special providence of God could suffice to save him from the grave; to say nothing of restoring him to strength adequate to the carrying forward of the work of publishing the truth. With the blessing of God, however, his health returned, and the prospering hand of God rested upon the Office to free it from embarrassment.

Soon after the Office was removed to Battle Creek, Bro. White insisted that the materials and property then on hand should be taken by the church, and not left longer in his possession. Many old, tried friends of the cause objected to this, on the ground that they would choose to have him have the control of the means that they had dedicated to this work; and many also were opposed to any legal organization by which the church could hold it. While Bro. White was confidently looking forward to a great extension of the work, and had the assurance that the confidence in him was such that he could obtain, either by donations or loans without interest, the means necessary to extend the business of the Office, he utterly refused to receive any more money; and gave notice to those who had furnished means with which to procure materials, to draw it out of the Office, as he would no longer stand as individual proprietor of their funds. And it was only by the most strenuous efforts that he succeeded in having an Association formed to take the property out of his hands. And some who now stand closely related to the work well remember, and will certify, that they consented to take part in the organization only when it became an absolute necessity by the refusal of Bro. White to receive means to extend its operations. We think it very safe to say, there is no printing establishment in the United States doing any considerable business that has come up under so many discouragements, by such earnest, persevering efforts, and passed through such trying experiences. Let all such as are disposed to complain of his management, or accuse him of a desire to benefit himself personally in this work; let all who may be in any wise affected by these things, mark well these facts. He commenced the work of publishing the present truth when there were no friends to assist, no means devoted to carrying it on. By unparalleled exertions and privations, working with his own hands, to obtain means to print the stirring truths which he had written by lamp light, he raised up friends

to the cause who eventually assisted in procuring the materials necessary to do the work on the papers and tracts. At the time of which we now speak, 1855, the work was so well established, and its friends so numerous and so earnest in its support, that the success of the publishing department could not be a matter of doubt. If any personal *rights* were to be considered, every one would admit that Bro. White was justly entitled to the benefit of the business which had been planted and established by his own untiring efforts. But at this point of time, when first the opportunity of getting worldly gain was presented to the establishment, Bro. White not only yielded it up into the hands of others, but in a manner compelled them to take it out of his hands, and was afterward mainly instrumental in the formation of the Association, whereby the donations to the Office, with its proceeds and profits, must of necessity be used to benefit and extend the work. And here it is just to notice that the "good will" (as it is commonly termed) of the establishment was not sold by Bro. White. No account was made, in transferring the interest to the Association, of the list of subscribers for the *Review* and *Instructor*. All who are acquainted with publishing know that such lists constitute an important part of the value of the establishment. In this case, the *Review* list contained a large number of tried and true friends to the work, who had been gathered by the self-sacrifice and devotion of Bro. White, as above referred to. All this, to the benefit of which Bro. White was justly entitled, he freely gave to the Association, together with the right to re-publish any or all of the works which had been published by him. If operations of this character manifest a spirit of selfishness, we must say that it is of a kind that is rarely met in this world. Doubtless, few instances of equal disinterestedness and untiring devotion can be found connected with any cause; and we have never known such a course to be followed with charges of speculation in any other case. And we therefore feel

sure that the charges have been made, and the spirit of murmuring been harbored, not because they are reasonable or just, but because the work of the third angel's message has been prospered by his efforts. Or, if fault has been found by professed lovers of the message, it has invariably been by the selfish, the covetous, the unconsecrated, whose lives are reproved by the devotion and untiring labors of God's chosen servants.

The question may be asked, Have not others suffered privations, and labored under discouragements, and thrown their lives into this work? Yes; but not to the extent that Bro. White has. But this question opens before us the necessity for this vindication. It is a noteworthy fact that no other one connected with this work has been so assailed by the malicious, so followed with false accusations and slanders. Why is this? Because no one else has been so intimately connected with the work since its commencement; no one else has borne so great responsibility in its management. Of course, the cause can be more effectually assailed and injured by injuring his reputation than that of any other. It is for this reason that we speak. It is not merely a personal matter. We stand in defense of the precious truth which we so ardently love, and which has so long and faithfully been represented by Bro. White.

Having established the publishing department as a self-sustaining work, and placed it in the hands of an Association pledged and bound by their charter to carry it on for the benefit of the cause specified, it would have seemed to present a favorable time for him to retire from such arduous labors, and let others occupy the field which had been cleared and possessed by so great exertions. But such was not his course. He continued his efforts with the same energy and devotion after the formation of the Association; and its success has been mainly the result of his prudent management.

To the charge of speculation, so freely and so bitterly used against Eld. White, it is proper to reply that this charge is unjust and inexcusable. It is true that, as

business agent of this cause, he has necessarily devoted much labor and time and care to the management of the finances. But it is not true that he has appropriated any of the funds passing through his hands to his own personal benefit. Every dollar of such money he has scrupulously accounted for to the proper persons appointed by our Association or General Conference to receive and examine such accounts. He has invited the most rigid scrutiny in the examination of his business matters. Those who have been best acquainted with his transactions have had the least disposition to be jealous of his action with respect to the use of money.

Eld. White has managed his own affairs with discretion. While he has never advantaged himself at the expense of the cause of God, he has so prudently conducted his own matters as to have something with which to aid the needy and distressed, while he has not neglected the wants of his own household. The following statement relative to his finances may be of general interest:

Eld. White has a reasonable competency of this world's goods. This, to some persons, will be positive proof that he is an avaricious man. But those who will listen with candor to a plain statement of facts may be convinced that this is a very unjust conclusion. Had Eld. White sought to make the Office a source of income and advantage to himself, he might have amassed a large property without difficulty. But his whole course of conduct has been of an entirely different character. We publish in this pamphlet a very large number of testimonials relative to his conduct as a business man, and also in the use of means in this cause. As we have publicly called for statements from any one who could testify to any evil in his management of money matters, we think the responses given bear a very weighty testimony to his uprightness of conduct; for none have come forward to utter even a word of a contrary character.

When the Publishing Association was instituted in

1861, an inventory was taken of the property at the Review Office, embracing type, presses, books, stock, &c. From this amount was taken all that had been donated, from first to last, to purchase presses, types, and other printing materials; also all of the sums which had been donated to the book fund, excepting the amount which Eld. White had given in books; and, also, ten per cent on all money which the friends of the cause had lent Bro. White without interest. He then took stock in the Association for himself and family to the amount of \$320, and gave to poor preachers, and to some others to whom he felt indebted for past favors, shares of stock amounting to \$150. After taking all this from the amount of the inventory of the entire property at the Office, there was left to Bro. White but a few hundred dollars.

From the time that the property passed into the hands of the Association, to the time of Eld. White's sickness, for his entire services as President of the Association, having the care of all its business, and a portion of the time being editor of the *Review*, and for his labors in the ministry, preaching almost every Sabbath, and having many other cares and labors for the church and cause generally, he received the small compensation of from \$7 to \$10 each week. The books of the Association show that from June 3, 1861, to April 24, 1863, Bro. White received \$7 per week. From April 24, 1863, to October 30, 1863, he received \$8 per week. From Oct. 30, 1863, to April 14, 1865, he received \$9 per week. From April 14, 1865, to Aug. 15, 1865, he received \$10 per week. On the last-named day he was stricken down with paralysis.

During all this time, Sr. White received nothing for her services. She labored efficiently with her husband from place to place and with the church at Battle Creek, and did a great amount of important writing in the form of epistles to individuals and to churches throughout the entire field. No preacher among us labored more ardently and efficiently than Sr. White. In con-

sequence of their house being a home for visiting brethren, she had to keep two hired girls—one in the kitchen, and one to do general housework and sewing; yet no provision was made for the expense of hired help in the family, and the extra wear and tear of clothing in traveling. And, to say nothing of these expenses, Bro. White's limited wages met only in part his general expenses, and the expenses of so large a family.

In this state of things, Bro. White resorted to the sale of Bibles, Concordances, Bible Dictionaries, Bible Atlases, and works of this kind, as a means of support. He sent these books out by mail and express to all parts of the country. He took them with him, East and West, and his sales were very large, so that the profits were probably more in a year than his entire wages. This enabled him to meet his large expenses, and give for benevolent and charitable purposes. In this he wronged himself. In connection with his other arduous labors, this extra effort was very taxing. But there was a wrong back of this. It was the neglect on the part of our people to pay Sr. White for her valuable services.

In the autumn of 1863, Bro. and Sr. White took their three sons with them on a tour of several months in New York, and New England, paying the traveling expenses of their children from their own purse. Their eldest son died in Maine, detaining the entire family at Topsham, at considerable expense. Then the funeral expenses, the metallic casket in which the corpse was removed to Battle Creek, all made a heavy bill of expense. Bro. White had left his horses in the vicinity of one of the ablest churches of farmers in Michigan, and one that had shared the labors of Bro. and Sr. White more than any other, excepting the church at Battle Creek. He supposed that his brethren of that church would share the expenses of the horses among them. This they were abundantly able to do. But judge of his feelings when he learned that there was a debt of about \$70 against him for keeping his horses. But what made the matter appear still worse, was that

those same horses had ever been free for the use of our preachers without pay. Eld. Loughborough alone had had the free use of Bro. White's horses to the value of more than \$100, and, as he stated himself, that, up to a certain time, he had driven them ten miles where Bro. White had driven them one mile.

At this time, Bro. White was much depressed and discouraged. He had taken an unselfish course, and had exerted all his powers to push forward the work; and aside from the income from the sale of Bibles, &c., he had not been more than half supported. He felt that his labors were not appreciated, nor his efforts to save means to the cause realized. He decided to engage in business that would give him means to meet the heavy expenses of the past, or such as might arise. He therefore hired a clerk, and commenced the sale, on an extensive scale, of English and American Bibles, many of the publications of the American Tract Society, Medical works, Educational works, Paper, Envelopes, &c., &c. It was in the midst of the war, when money was plenty, and regarded of less value than almost anything else. And in about eighteen months, he made sales to the amount of \$10,000, at a clear profit of at least 20 per cent, amounting to \$2,000.

But some time before Bro. White's sickness, he united his business with the Association, feeling that he had made a mistake in establishing a separate interest. What he sold was just what it would be right for the Association to sell. His prices for those times were low. His business did not take his time, or care, to any extent, as he had an able clerk. And it did not in the least embarrass the Association in any way. And considering his past labors and sacrifices to build up the publishing department, he felt for a time that he had a right to do something in the way of a separate interest to make up what his wages lacked of supporting his family, and that he might be able to help those who needed help. But he soon regarded the separate interest a mistake. And, certainly, Sr. White

should have been fully paid for her services, so that there would have been less necessity for any separate interest on the part of Bro. White, from which others connected with the cause have taken liberties to traffic in an unworthy manner, which has disqualified them to do the work of God properly. He now regrets that he did not unite the sale of the valuable articles he sold, with the Association, and receive a full support from the Association.

When Eld. White removed to Battle Creek, he lived for a considerable time in a hired house. After this, by the assistance of friends, rather by their direct donation, he obtained one acre and a half of land, still covered with forest trees, and situated in the extreme western part of Battle Creek. On this piece of land, by the aid of the friends in Battle Creek and some other places, he erected a moderate-sized cottage house, which cost some \$500; and with the same friendly aid he cleared off his new land, and converted it into a garden and a small orchard of fruit trees. Here he lived several years. During this time this increased in value by the rise of property so that he sold it for \$1500. It has since been sold for \$2000.

Wishing to live nearer the Office, and having a chance to purchase a suitable place at a very reasonable price, at the corner of Washington and Champion streets, he bought the same for \$1300. Here he lived at the time of his paralytic shock. He made improvements upon the house, and upon the grounds in fruit trees, grapes, and small fruits, amounting to about \$1200. The rise of property in the city opened his way again to sell to advantage. This place sold for \$4500. Soon after this he invested his means in the purchase of a house and eleven acres of land, a little way out of the city, which cost him, after some additions made to the house, and the building of a small barn, some \$5000.

In the spring of 1867, on account of his great prostration, and that he might be free from Office burdens, he removed to Greenville, Montcalm Co., Mich. In

consequence of this removal, he sold the place last purchased in Battle Creek; for this he was to receive \$6000. But failing to obtain the payments as they became due, he has suffered much embarrassment. A very large part of his entire property is thus seen to be made up of the rise of the real estate which he owned at different times during this period. It is proper also to state that, at the commencement of the war he purchased, upon his own responsibility, \$1200 worth of writing paper and envelopes, which in a short time doubled in value on his hands. These are the means by which Bro. White has obtained property. As we have shown, his profits in honorably conducting a laudable business was \$2000; rise on stationery, \$1200; and rise of three different places in Battle Creek, \$4000; in all amounting to \$7200. But his property had never been regarded at any time worth more than \$6000, which, during his severe and protracted sickness was much diminished. He acknowledges with gratitude the receipt of means from his brethren to purchase a comfortable carriage; also other donations at the time when, in extreme feebleness, he began to resume his labors in the cause. Since that time God has greatly blessed Bro. White, and prospered everything he has set his hand unto, so that the means in his hands at this time are fully equal to those of any former period.

We know of few things which seem to us more unjust than that of charging Eld. White with grasping means and hoarding wealth. He has endeavored so to manage his affairs that he might have something to give to him that needeth. This is certainly right. And that he has given wisely, largely, and freely, a large number of witnesses are ready to testify. That he has invariably refused money when he had reason to think that the donors were not actually able to part with what they freely offered, is a fact to which many can bear witness. And that he has generally, if not invariably, refused to appropriate donations to himself, but has appropriated them to the cause in some branch

where it most needed help, is equally well known. That he has largely donated to aid poor ministers, persons in distress, widows, orphans, and the like, is also a well-known fact.

Are these the deeds of a covetous man? Do those that grasp riches act in this manner? Is this the way to grind the faces of the poor? If there were more such men, would not the world be the better for it? Is there a man to rise up and say that Eld. White has defrauded him in any matter of deal? It is this very class of persons that we have called upon through the *Review* to speak out, if such can be anywhere found. Not one such person has spoken; and we therefore confidently assert that not one such person can be found. The facts bear testimony to his uprightness and conscientiousness.

But what shall we say of those who spend much time and means in abusing him as an avaricious man, grasping means on the right hand and on the left? If they know not whereof they affirm, they are inexcusable for circulating cruel statements concerning that of which they know nothing. But if they know the facts, they are guilty of loving and making a lie, and will have the lake of fire for their portion if they do not make thorough work of repentance. It is, perhaps, no use to reason with those whose hearts are embittered toward the cause he represents; but to all who are candid, and fear God and work righteousness, we address ourselves. We ask you to deal justly by Bro. White. We do not ask any favors, only that we have simple justice at your hands. This will be satisfactory, and this, we trust, we shall not fail to receive.

The officers who had the supervision of the affairs of the Association and the Health Institute, have certified that there was among them a feeling that they could get along as well without Bro. White as with him. (See page 33.) In other words, they felt sufficient of themselves to conduct affairs which needed prudence, experience, and the approving presence of God, to be

carried on successfully. This certificate is no idle compliment; it states a fact which had become apparent to all observers. It presents a state of things against which they had been faithfully warned, and which they now deeply regret.

That the facts may be well understood and appreciated, we will remark that, in the spring of 1865, the assets of the Association were \$25,215.11; in the next three years they rose, according to the books, to \$35,996.59. In the same time there were received, in donations and for shares, \$5,797.25. In the year 1868, Bro. White requested the privilege of publishing "Life Incidents" as his own work, which he did, issuing an edition of 4800 copies. We notice this, because it has been reported that he made a large profit on the work. It is true that he made a profit on it, and he was not alone in considering that he was entitled to the privilege of some profit from the publication of his own writing, that he might have means at his control for the various benevolent purposes he was aiding. But let us look further at this matter. Considerable of this edition was furnished on the book distribution fund, at 40 per cent discount—a greater discount than was made by the Association to their agents. During the same year some valuable works were published, including the biography of Eld. Joseph Bates, Keepsake, and such standard pamphlets as Truth Found, Vindication of the True Sabbath, and large editions of rapidly-selling tracts, for which it paid the writers nothing. If Bro. White made a large profit, as was asserted, surely the Association should have made a very large profit on their numerous works, together with the periodicals, job work, &c. An examination of the books shows the following figures:

Amount of property belonging to the Association in the spring of 1868,	\$35,996.59
Am't of same in spring of 1869,	32,736.53
Showing a decrease of	3,260.06
But during the year there were received, by donations and shares,	\$1,046.35
Making the decrease	4,306.41

And now we appeal to all those who reported, or were troubled with, the idea that Bro. White made a "good thing" on his book; if the Association, with all its book sales, job printing, &c., sunk over \$4,000 of its capital in one year, how much should Bro. White make on a single edition of a single book?

The actual loss, however, is greater than the above figures show. The capital invested in such business should be, under proper management, worth at least 10 per cent interest. This on the assets of May 1, 1868, would be

This, with donations as above,	1,046.35
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Should give an increase of capital of	4,646.00
Add this to the capital of above date,	35,996.59

Would give for May 1, 1869,	40,642.59
But the assets, May 1, 1869, were	32,736.53

Showing a real loss of	7,906.06
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But there is still a further view to be taken of this matter. During Bro. White's sickness, and all the time thereafter in which he had not the oversight of the Office, those who acted as officers of the Association, and had control of its affairs, resided in Battle Creek, spent all their time in its employ, and drew regular weekly wages for their services—wages varying from \$12 to \$18 per week. This might be expected to insure the best of interest and care in its business

management. On the other hand, while it was under Bro. White's supervision, he was, much of the time, traveling from East to West, holding the most important and laborious meetings. During these, he would take time, by day or by night, to examine his letters from the Office, make his estimates, order paper and other materials, and advise concerning the labor in the Office, exercising the greatest vigilance in its management; but for all this he received nothing from the Association, having only single pay as an ordinary preacher. And when at the Office, watching over and ordering every part of the work, he had also to keep his mind on every part of the field, performing his duties on Conference Committees, and advising the laborers in the various States. Those who are entirely ignorant of his labors may plead their ignorance as an excuse for accusing him of laboring for his own interest. But ignorance in such a case is a poor excuse, for no one has a right to circulate a slander against his neighbor when he is ignorant of the facts in regard to his character. But all who are at all acquainted with Bro. White know that his interest has been in this cause. In its prosperity he always rejoiced; while no sorrow was so deep as that which was occasioned by reverses in this work.

THE BOOK FUND.

A brother writes from Iowa: "Bro. Andrews: A short time since, you and Brn. Bell and Smith, put forth a call for testimony either for or against Bro. White's financial course. As I suppose your call a *bona fide* one, I will mention one point which has caused considerable talk and raised some prejudice against him. I refer to his method of raising money on the Book Fund. As I understand it, some who had not subscribed at all, he put down for one hundred dollars, or less, in the report published, and others who had not pledged

what he thought sufficient, he put down for larger sums, according to his own judgment. Some of our opponents have made quite a handle of this. They, of course, carry the idea of compulsion. I have never had any trial over this matter myself, but thought it would perhaps be well to notice it for the benefit of others."

All who have the good of the cause at heart, will take their stand with the writer of the above, and say that they have no trial over this matter, but the predetermined caviler it will probably be impossible to satisfy on any ground. In this, as in other objections, the matter has first to be presented in a false and perverted light, before it can be made to bear even the semblance of a cause of complaint. They carry the idea of compulsion. Where did they get that idea? Against this idea of compulsion, Bro. W. carefully and explicitly guarded, from beginning to end, in this matter. He is extensively acquainted in all parts of the field. He understands the circumstances of individuals. Under these circumstances, he ventured to suggest to some individuals what he thought they ought to do on the Book Fund. And he did this in the following manner: Instead of writing them personally, which would have been a tedious and expensive operation, he simply inserted the figures opposite their names in the *advance proofs* of a proposed Book Fund Report, and sent a copy to each one whose figures he thought should be changed. In this report he was careful to explain his action in the matter, and to submit it wholly to their acceptance, amendment, or rejection, in the following paragraph:

"Again, I have taken the liberty to add the names of some who have not pledged, and to change some of the figures of the amounts pledged, with the supposition that when the importance and magnitude of this work are more fully understood, the liberal donors will fully approve of the changes. All the time necessary will be given such. *If any should be dissatisfied, they*

will please inform me, and I will change back their figures."

This last sentence we italicize for the especial attention of the reader. In this paragraph, Bro. W. explains his action, tells on what ground he takes it, and then he submits the matter wholly to those concerned, to accept or reject, as they may see fit. He allows each one to fix his own date of payment, and gives ample time for all to respond to his suggestions before the Report should finally go to press, and be made ready for general distribution. And now how stands the case? Who is wronged? Who is compelled? Who is even asked to do more than he thinks himself able to do? And what need be said more? Has not Bro. W. a right to make suggestions to his brethren? And when ample time is given them to respond, and they are requested to state if they cannot comply with the proposition, has any one the least ground to go away and complain of any imposition, unfairness, or compulsion, in the matter? We submit to the candid, without further attempt to answer an objection which evidently owes its origin to unfriendly feelings on the part of the originators.

Another matter has come to our notice which we will attend to in this connection. A letter from H. E. Carver, of Marion, Iowa, says some months since, R. Hicks, of Providence, R. I., sent him a letter implicating the honesty of Bro. White in financial matters. The charge is, that Mrs. E. Temple told him that she had given Eld. White one hundred dollars for the good of the cause, which she expected to see acknowledged in the *Review*; but as it never was acknowledged, she concluded that he had appropriated it to his own use. "This," says Mr. C., "is a serious charge."

But we fail to see wherein it is a serious charge. The writer says that Mrs. T. "concluded" that he had appropriated the money to his own use. But he did not know that there was any just ground for the conclusion. The facts are these: Sr. Temple gave to

Bro. White \$97.00 to be used for the benefit of the cause, as he saw fit. This was placed to her credit on the books of the Office, as is the custom with money loaned to the Association, of which, however, she was not aware, and expressed surprise when she learned the fact from Bro. White in the year 1868. It was not her expectation that it should be so used. With her consent, \$50.00 of it were placed to her credit on the Book Fund, and marked paid, as will be seen by referring to the Report, p. 8; p. 10, first edition. For the remaining \$47.00 she received books which she desired for her own use and for circulation.

CERTIFICATE.

To authenticate the above facts, we, the undersigned, state that we have examined the books of the Publishing Association, and find Mrs. E. Temple credited "To money on deposit, \$97.00," under date of Nov. 15, 1864. Her account for books since that time amounts to \$49.16. This, with the \$50.00 applied on the Book Fund, overruns the deposit by \$2.16.

J. H. WAGGONER,
J. N. ANDREWS,
U. SMITH.

In enumerating some of the sources of embarrassment under which Bro. White has labored, it is but just to him that we mention the financial wrongs with which he has had to contend, on the part of those who have had charge of this department of the business of the Association. During the period of his sickness, the expenses inevitably attendant upon such an affliction caused him great financial embarrassment. He became entirely destitute of ready means. This was a source of no small perplexity and anxiety, especially to a person in his state of health. Under these circum-

stances, a due consideration of his situation was not entertained by those at the Office. His circumstances were not inquired into with a view to aid and relieve him; and that regard was not cherished for him which his connection with the cause and the Association, his past labors, and then-present necessities, entitled him to receive. Applications for means were met with a refusal. His attempts to raise means for his support by selling books, on which he solicited a little more liberal discount than that usually allowed, were crippled by a refusal to grant such discount. Such evident lack of consideration and sympathy naturally caused him the keenest distress and anguish of feeling.

At the time of his removal to Greenville, not being able to own two places, he involved himself quite largely in debt in procuring him a home at that place. He eventually sold his home in B. C. to the Institute, taking notes in payment. When he called for money on the notes, it was represented to him that none could be spared; so that, to stave off debts to the amount of \$1500, he was obliged to handle at least \$3000 in borrowing from different ones, and borrowing again to pay them, &c. This was a source of no small anxiety and trouble. His circumstances being at length improved by the sale of Life Incidents, he decided to leave at the Office the amount allowed him and Sr. W. for their labors in the field, under the impression that the Office could not well spare the funds, although at the same time he was paying interest on a great portion of the sum due him from the Conference. When it was decided not to go on with the large building at the Institute, Bro. White requested a payment on his notes;

but, strange to say, those who had just contended that the large building could be carried forward, involving, as it would, a large outlay of means, now turned around and said there was no means in the treasury to pay on the notes. Subsequently, when it was decided to sell a portion of the place bought of Bro. W., he proposed to take back six acres, at an advance on what he received, corresponding to the rise of property since he sold. This land he proposed to divide up into lots, and dispose of it at cost to widows and poor who might be in want of such lots, several of whom stood ready, with means in hand, to purchase. In this way he could turn a portion of his notes into money which he so much needed. But in this he was met with strenuous opposition. Thus, during these years, when, at best, he was laboring under great disadvantage on account of his ill health and the consequent draft upon his property, he was met with what seemed to be a settled policy to thwart his plans and cripple his means.

But this, bad as it looks, cannot be seen in its true light without mentioning, as pertaining to their own interest, the course of those who have been so regardless of the interests of Bro. W. It appears that means could have been raised for him at different times when he requested it, if there had been a disposition on the part of those who had charge of the financial department; for they have found means when their own interest has been concerned, as a number of transactions might be brought forward to testify. These transactions are of a nature like this: furnishing means from the Office, or material from the Institute, to poor persons who had not the money, that such persons might purchase property of them, they, meanwhile,

taking only the note of said persons, or, perhaps, even nothing, to secure the Institution from which the property had been taken.

From these facts, it will be seen that Bro. W. has had no small occasion for discouragement and distrust concerning the management of matters at the heart of the work. In view of them, it is surprising that he has had so much courage to take hold of the work of trying to bring the cause up to a proper position. But we are thankful that he has labored on till matters are assuming a shape more nearly in accordance with the spirit of this work.

TESTIMONIAL FROM THE BATTLE CREEK CHURCH RESPECTING BRO. AND SR. WHITE.

During the period of Bro. White's affliction, great evils originated in our midst, and from us spread abroad to many places. These evils have not ceased to exist even till the present time. It is due to Bro. and Sr. White, as an act of justice, and the well-being of the cause of God demands, that we do, as a church, speak to the brethren abroad, and to all concerned, the facts in the case.

It was in August, 1865, that Bro. White was stricken down with a paralytic shock. This terrible blow affected both the physical system and the brain, rendering him for a considerable period unable to take responsibility or to perform labor in this cause. At that time financial prosperity attended the Review Office, and a general state of union and comparatively spiritual advancement existed in this church. But during the period of his sickness, things were, in many respects, sadly changed. The business of the Review

fice of necessity passed into other hands. Many things connected with it were unwisely, selfishly, or extravagantly, managed. The wages of the hands in the Office were raised beyond what they should have been. This was true from those who worked in the folding room to the editor of the *Review* and the President of the Association. As no one remained to give thorough and faithful reproofs and warnings in the Office, and to correct the wrongs that arose, there came a sad change. The spirit of consecration died out, and the spirit of selfishness and levity entered into it. The Spirit of God was grieved, and the evil angels of darkness exulted in the change.

In the mean time the church underwent a change similar to that which took place in the Office. The voice of reproof was mainly hushed. The great affliction of Bro. White made it nearly impossible that Sr. W. should bear much responsibility in anything but the case of her husband. In the absence of their testimony, there came upon the church a spirit of carelessness and worldliness and backsliding. With all this, also, unbelief respecting the Spirit of God through Sr. White gradually took possession of many minds. The deep affliction of Bro. and Sr. W. became to the church an occasion of lamentable backsliding and darkness.

When Bro. Aldrich came to Battle Creek to become connected with the Office of publication, we believe that he came with a sincere purpose to do his whole duty faithfully. But he entered into the spirit of backsliding and unconsecration that grew up in this church, and in the great responsibilities that devolved upon him, he made serious mistakes, and fell into wrongs that were

productive of great evils. Bro. Loughborough had unfortunately drank deeply into the spirit of the world, and was much occupied with worldly traffic. He was in no suitable condition to act as a counselor to the church and to those in the Office, in this season of great difficulty and perplexity. Bro. Andrews, being twice sent for to help in the responsibilities of the church and Office, failed to stand in the counsel of God, or to rightly discharge the duties that devolved upon him. He did not take responsibility to give reproof in the Office, or to attempt to set things in order there, as he should. He also did not always set a proper example of serious and watchful deportment in his conversation in the Office and elsewhere. He also cast an evil influence in the church in the case of Bro. White, strengthening the church to believe that it was not their wrongs, but those of Bro. White himself, that hindered his recovery in answer to prayer. Great evil grew out of this in that it gave strength to those who had rebellion in their hearts.

It was under these very unfavorable circumstances that the Health Institute was undertaken, in the summer and fall of 1866. As the Spirit of God had been grieved very much by the backsliding that existed, it had little to do with the management of that matter. The first Board of Directors was composed of the following persons: J. N. Loughborough, J. N. Andrews, U. Smith, J. M. Aldrich, E. S. Walker, N. N. Lunt, and J. P. Kellogg. As the two last named did not take any special responsibility, they should not be very largely held faulty for the errors committed. Great errors were committed. Means were unwisely expended in the establishment of the In-

stitute. A wasteful and a selfish spirit existed with many who were employed as helpers and physicians. One of the greatest errors in the outlay of means was in the undertaking to build a large brick building for the use of the Institute. This involved the outlay of much means. It should have been left to the providence of God to indicate such an undertaking by causing the work to grow up and develop, and by raising up suitable men to manage so great an enterprise. It was a blind, rash movement; not the act of faith, but of presumption. There was no reasonable ground for expecting to secure the means necessary for the undertaking. There was no wisdom from God in attempting to carry on this work on such a scale.

This undertaking, however, was the occasion of appeals for means that ought never to have been made. The amount asked for was far too great. The motive of receiving a dividend was all wrong. And the persons who were invited to take stock were, many of them, persons who ought not to have taken any shares at all. Thus, in some cases, widows, orphans, and aged and feeble persons, invested their means to a considerable extent, some even putting in nearly all their funds. This action was all wrong. Those coming to be treated are mainly the poor and those in very moderate circumstances. It was, therefore, soon seen that this idea of receiving dividends was all a mistake. But when this was seen, it was too late to prevent trouble, as those who had invested their means, in many cases, were in real need of an income from it. But though the Institute has thus been managed in a manner to bring embarrassment and trouble, it has not been the fault of Bro. and Sr.

White. They have not been at all concerned in this bad management. It is due from us, as an act of justice, that they be wholly cleared from responsibility in these matters of error and wrong.

If we consider their management of things connected with this cause, even from its beginning, we shall find it to be in marked contrast with the errors and failures that have characterized the period during which they have been unable to act in the work. The publication of the paper and of books, in Bro. White's hands, grew up from nothing to be a large and prosperous business. The establishment of church organization, the method of raising means, called Systematic Benevolence, and the formation of the Publishing Association, are instances of his successful management.

But God has given to them a special work of reproof and corrections of wrongs. And there has been a wicked spirit existing among us that has been cherished because of this faithful testimony in reproofing errors and wrongs. When it seemed for a time that Bro. White would never again be able to labor in this cause, then these persons gave way to this wicked and cruel spirit of darkness and rebellion. It is with deep pain and shame that we speak of this.

The long and expensive sickness of Bro. White brought him, after a time, to pecuniary straits. But from lack of care to make proper inquiry, it was supposed that he was in comfortable circumstances. And hence the interpretation was cruelly given to his efforts to obtain means by the sale of property, or by borrowing of his friends, that he was grasping after money, when he was really in actual need of present help. It was under these circumstances that this wicked spiri

which existed among us, rose up to resist his efforts to obtain help, and to make them a ground for saying that he was avaricious. This unjust and cruel idea has gone forth from some in this church, even to distant parts of the country. It is to our great shame as a church that we speak of this fact. We express the truth when we say that it was not worldliness on the part of Bro. White, but selfishness and careless neglect on our part that gave occasion for the truth to be wholly perverted, as it has been in this case.

Our action toward Bro. and Sr. W., when they returned from a tour of successful labor in Northern Michigan, in the spring of 1867, was inexcusably neglectful and cruel. We were under the deception of Satan, and our action was not right before God.

As late as the winter of 1868-9, a cruel spirit of indifference and of jealousy existed among us. Bro. White, when he returned from the East, in January, 1869, threw all his strength and energies into the work to help in the Review Office and in the Institute. Even at this time a wicked spirit was here to do him injustice. He was represented by some of our number as accountable for the embarrassments of the Institute because he had hindered the carrying farther of certain extravagant projects, as erecting the large brick building; and also because he was not willing that means should be still called for when it was very evident that no income could ever be paid to the stockholders. Indeed, had he not done this, the embarrassments of the Institute would now be far greater than they are.

What was even more unjust than this, he was represented as discharging the President

of the Association. Yet the facts were open to all, and were palpably otherwise than this. The Trustees, at the Wright Camp-meeting, did, in view of Bro. Aldrich's outside business speculations, and in view of the light from Heaven given on that subject, express to Bro. A. the opinion, and the request, that he should step out of the Association till he had freed himself from these. Some two weeks after this, Bro. A. asked Bro. White his opinion of his further connection with the Office, when he gave his opinion in a courteous manner, the same in substance as that which it was well known the Trustees had given. It is therefore very unjustifiable and wrong to give such an impression to others, or to allow it to stand uncontradicted.

Great injustice has been done Bro. White in the matter of the Health Institute, as if he had embarrassed it, when it is only the bad management of those who have not had the benefit of his counsels, or have refused to follow them, that has done this; and he has also suffered great injustice from this false statement that he dismissed from office the President of the Association.

We should say a word further respecting the wickedness of those who represent Bro. White as a money-loving, covetous man. We bear testimony to the fact that his course of action is unselfish and large-hearted. He has never drawn any means from the treasury of this church, nor has he ever been benefited to any considerable extent from our donations. He has given largely to our treasury and for the support of every benevolent enterprise among us. It is also true that he has given freely and largely to every worthy object pertaining to this cause. While every bus-

iness operation of Bro. White's has been prospered of God, he has not acted a covetous or selfish part, but has given a very large proportion of his income to the cause of God.

It is true that Bro. White reproves with severity when he sees that the case demands it, no matter whether the wrong be found in high or low. But we know, from long and intimate acquaintance, that he is not overbearing and dictatorial, but ready to speak words of tenderness and encouragement to those who do, with godly sorrow, put away their sins. We believe that in his course toward the erring he acts with far greater wisdom from God than any other man connected with the cause. We do, therefore, recognize him as called of God to occupy a place of great importance in this work in connection with the testimony which God has given to Sr. White. We can, therefore, in truth and justice, and with strong assurance of the approval of the Holy Spirit, express our full confidence in the piety, faithfulness, integrity, good, practical common sense, and tenderness of spirit, of these devoted servants of Christ.

In behalf of the church,

U. SMITH,	} <i>Elders.</i>
G. W. AMADON,	
N. N. LUNT,	
S. ROGERS,	
A. GRAHAM,	

TO THE FRIENDS OF THE CAUSE.

In view of the embarrassments under which the cause of God is at the present time laboring, which is to all a source of discouragement, and may be to many more or less a source of perplexity, we deem it duty to make

the following statement, if we may by any means assist the brethren to view matters in their true light. And we do this, not only that the true cause of the present state of things may be seen, but that Bro. and Sr. White may be relieved from any unjust suspicions or accusations which persons unacquainted with the facts in the case may be inclined to attach to them; and that the testimony of the Spirit of God may be fully vindicated in reference to the present condition of the cause. Bro. and Sr. White are not at all responsible for this state of things. On the contrary, had their counsel been heeded, and the light given by the Spirit of the Lord been followed, it would have been entirely avoided. Shortly after Bro. White was stricken down, and the management of affairs devolved upon others, the following timely warning was sent us from the Lord. We quote from the vision given to Sr. W., in Rochester, N. Y., Dec. 25, 1865:

"I was shown, while in Rochester, N. Y., Dec. 25, 1865, that ministers and those who are employed in the Office are connected with a high and solemn work, and should have no separate interest aside from this great work; that, at the best, the mental and physical energies were not strong; and such a cause as this, such a solemn work, in which they are engaged, requires all the powers of the mind to perform this work as it should be, in order for their efforts to be acceptable to God. Satan is very busy, cunning, and artful. His special power is exercised upon those who are now engaged in the work of preaching, and in the publication of present truth. All connected with this work are more exposed to his deceptive power than at any previous period.

"I saw that there was danger of those connected with the Office getting above the humbleness and simplicity of the work, which had characterized it hitherto. Satan had removed one by his power who had a more thorough experience in the work than any one in the Office, or at Battle Creek. His design is to obtain a

foothold there, to lead those engaged in the work to become sufficient of themselves, and get above the simplicity of the work, that God may not be glorified in all that they set their hand unto. If they walk contrary to the will of God, they will drink of the bitter cup of affliction.

"I saw that as the work increases, the greater will be the necessity for thorough dependence upon God, and for humility. And all the interest is required of those who are connected especially with the important part of the work. Selfish interest should be laid aside. There should be much prayer, much meditation; for this is highly necessary for the success of the work. A spirit of traffic should not be allowed in any one who is engaged in this great work. If it is permitted, their work will be neglected, and will be marred. It will be mixing sacred and common things.

"I saw that there would be danger of some connected with the work laboring merely for wages, not having their hearts' interest in the work, and realizing its sacredness. Again, I was shown that those at the head of this work, connected with the Office, would be in danger of becoming lifted up and exalted; and here, again, the work would be in danger of being marred, bearing the impress of man, of the human, instead of the divine. Satan is wide awake, persevering, and active."

The root of all the evil that has followed, lies in our disregarding this warning so opportunely given. As we look back, we can see what God, in his wisdom, designed it to accomplish; and we can see what sad results have followed our not giving heed to it. It now seems unaccountable that we could pass along so utterly regardless of this warning, giving place so strangely to the enemy. When the cause was thrown into mourning by the severe stroke that fell upon Bro. White, a due sense of our own affliction in his sickness, would have led us, under ordinary circumstances, to move very slowly and cautiously, waiting in becoming humil-

ity the plainest indications of the providence of God, until this affliction had been removed from us, or in his own good time explained.

When, moreover, a warning was given us to the same effect, what clearer indication could we have had of the course which it would have been proper for us to pursue? But we can now see that a strange infatuation came over us. Instead of moving thus, we took a course which showed our feelings to have been that the work could move on just as well without the presence and counsel of one who had had such large experience in the cause; and not only so, but that it might be greatly enlarged, and new and important enterprises entered into, in which we had no experience whatever.

We acted as though it was a day of exultation and prosperity, instead of humiliation and affliction; a day to undertake new enterprises and great things, instead of a time when we should have moved with fear and trembling under the responsibilities already upon us by the removal of one who had so long occupied a very important place in the work. And what added greatly to our danger was the fact that Sr. White's testimony was looked upon with distrust; and while her heart was bowed down with the affliction of her husband, we were not in a situation to sympathize with her in her sorrows, nor heed her counsels. How destitute were our hearts of that spirit of humility which we should have cherished therein! Instead of this, that spirit of self-sufficiency against which we had been warned, was suffered to take possession of us. We moved in our own strength. One step in the wrong direction prepared the way for others. A blind zeal was indulged in to push matters forward at the Institute and the Office. The counsels of the testimonies were entirely overlooked and neglected; and it is not surprising that the prospering hand of the Lord could not attend such efforts, put forth in such a spirit. Here was our great and radical departure from the right way.

Were we to be placed in the same circumstances again, we see where we should take a very different course. But it only remains now that we do what we can to remedy the errors of the past. We feel deeply humbled that we have so fallen into the snare of the enemy. We ask the forgiveness of God and of the brethren for our past failures. We feel that we have, to a great extent, forfeited our claim to your confidence in bearing responsibilities, and would scarcely presume to ask you to zealously continue your support to the cause unless we could give some better guarantee for wise management in the future than the past four years have furnished.

But we point with gratitude to the fact that Bro. White, whom God has so signally led in years past, is again mercifully restored to strength of body and mind. And we have nothing but an earnest purpose in our hearts to profit by the sad experience of past years, and try henceforth to move in humility and the fear of God. Bro. White has done nothing to forfeit your confidence. Still repose it in him. And stand by him in his efforts to advance the work, as we also pledge ourselves to do, wherever our lot may be cast.

J. N. LOUGHBOROUGH,
J. M. ALDRICH,
E. S. WALKER,
U. SMITH.

I shared in the errors above enumerated, but cannot say that I did look with distrust upon Sr. White's testimonies, or feel that it was otherwise than a season of deep humiliation.

J. N. ANDREWS.

In March, 1869, Bro. Aldrich made the following confession and statement of wrongs:

DEAR BRETHREN: In the providence of God, I have been permitted during a few years past to hold a very close and intimate relation to the cause of present truth. Responsibilities of the

most solemn and weighty character have been placed upon me. In view of such relation and such responsibilities, I have been led to see the weakness of human nature and the folly of human wisdom. Vain, indeed, is the attempt of man to do the work of the Lord in his own strength—relying upon his own judgment. In entering upon the sacred work that has been committed to my trust, I greatly and sadly erred in departing from the counsel of the Lord. I did not with my whole heart daily and continually seek strength and wisdom from God, which I so much needed. I was self-reliant. I trusted in my own judgment. I did not properly distinguish between the work of the Lord which I had accepted to perform, and the common labor of man. I had not a just and adequate sense of the sacredness of the work in which I was engaged. Nor did I heed, as I should have done, the reproofs and cautions that were given from time to time through the testimony of the Spirit of God. In consequence of this, sad mistakes have been made, and the cause of God has been greatly injured. Had I fully heeded the reproofs and cautions thus given, I am confident that *very much* that has been irreparably lost would have been saved to the cause. In consequence of my heedlessness in this respect, I have become the easy and unsuspecting prey of Satan.

Worldly-mindedness, selfishness, and pride, I have fostered in my heart, and suffered to become ruling principles in my life. I have thereby been led into darkness and distress; and sore trials and discouragements have been my lot to bear.

And, in consequence of my wrong course, I have not only suffered great loss myself, but have thereby brought trouble and embarrassment upon

others. Especially is this true in regard to Bro. and Sr. White. I have stood in the way of their testimonies. I have hindered their work, and brought upon them sore trials and discouragements. I now desire to say to all that I am heartily sorry for all my wrongs, and for all the injury that I have done to the cause of God. I hope that I may be led to see the full extent of my sinful course, and that I may heartily repent, and be swift to undo the wrongs which I have committed, as far and as fast as possible. And I trust, furthermore, that, from sad experience, I may learn true wisdom. It is now my fixed purpose to try to walk in obedience to the truth, and in the fear and counsel of God, trying to redeem the time.

I wish, also, to add here, that by reason of a plain testimony received last September, wherein was shown my unfitness to fill the office of President of the Publishing Association, I then ceased my labors at the Office, and have taken no responsibility there since that time. And had it not been for the opinion and advice of brethren whose judgment I felt bound to respect, I should have then put into the *Review* a formal resignation of my office. I mention these facts for the purpose of freeing Bro. White from any embarrassment that he may experience in attending to the duties of the office left vacant by myself, and of correcting any wrong impression that may have gone abroad touching his action in this matter. And I wish to say that I fully recognize Bro. White as standing at the head of this work, and that the position occupied by him in the Office since I left the same, is, in my judgment, right and proper, and in accordance with the mind of

the Spirit of God. And I now wish to say, in conclusion, that I hereby tender my resignation of the office of President of the Publishing Association, with many and sincere regrets that I have so signally failed to properly discharge the sacred duties committed to my trust.

J. M. ALDRICH.

Also Bro. Aldrich makes the following explicit statement respecting his retirement from the office of President of the Association :

Whereas, it has been currently reported, during the year past, that Bro. White discharged me from the office of President of the Publishing Association and assumed the duties thereof himself; and, whereas, such report has caused great injury and distress to Bro. White, and furnished ready capital for the enemies of God and truth, and given occasion for others to stumble; I deem it duty, even at this late day—and ought to have esteemed it a *privilege* months ago—to correct the report and set the matter right before the church and world. I have now, therefore, to say, that Bro. White *did not* discharge me from office; and though I had a conversation with him relative to my leaving the Office, there was nothing in said conversation, nor in anything that he said to me at any time, to warrant the report in question.

J. M. ALDRICH.

Battle Creek, Nov., 1869.

CONFESSION.

It is my duty at this time to say a few words relative to my past wrong and abusive treatment of Bro. White. I deeply regret that I took the shameful course I did towards him during his af-

affliction. He had, before his sickness, while I was in health, paid from his own purse, and interested others, to aid me in getting a home. When he was in affliction and want, how like humanity, to say nothing of Christianity, it would have been for me to return the favor; but alas! not only did I shut up my bowels of compassion, and fail to render to him that temporal aid which was his due, but under the influence of the spirit of Satan, I watched Bro. White for evil, misconstrued his humble efforts to get means to meet his actual and pressing wants, into efforts to "grasp after money," even going so far as to make the satanic charge that "Bro. White was *insane* on the subject of money." While traveling from State to State, instead of calling the attention of my brethren and sisters to Bro. White's wants, as I should have done, I was dropping hints to them of Bro. White's "*insanity*," as I called it, "on money matters."

But what was I doing at that time? Professedly engaged in the work of the gospel, receiving a full and ample support from the General and State Conferences, at the same time peddling thermometers, and other articles, to get means.

Viewing the matter from the stand point of the sacredness of the work of God, and my mixing of sacred and profane things together, also my eagerness to get money, while I was receiving an ample support; my treating one who had ever acted the part of a father toward me, as I did, I was a thousand-fold more the fit subject of the charge of "*insanity*" than Bro. White. Oh! the deception of the human heart! Oh! the wickedness and ingratitude of dependent mortals when led by the spirit of Satan! I was rushing on in my own strength, crazed by the spirit of the devil, trying

to manage matters in that condition, which, at best, I was wholly incompetent to manage, but while in *such* a condition especially, I was just fitted to run them aground. Bro. White was *sane* at that time, telling what would follow my course, and it has followed. I was the "*insane*" one, having been left by the Lord to be led by the spirit of the devil. Why did I leave Bro. White to want, and pay no more regard to his wants? Why did I stab his influence, that was of more value to him than thousands of gold and silver, by insinuating behind his back, what I did, on his money matters? Vanity, exaltation, and self-conceit, had placed me in a condition where I was left to be a ready subject of Satan's power. If there is mercy for such ingratitude and blindness, I hope by confession, restitution, and humility of soul to find it.

Yours unworthily,

J. N. LOUGHBOROUGH.

Santa Rosa, Cal., Feb. 1, 1870.

STATEMENT FROM BRO. E. S. WALKER.

Whereas, the Health Institute in Battle Creek, Mich., which was started for a noble and praiseworthy object, was by bad management during Bro. White's sickness, nearly brought to ruin, and its design nearly lost sight of, I feel that a statement is due from me in reference to the matter.

I wish to say that I took an active part in the mismanagement alluded to, and wish to make all the amends that it is in my power to make, in order to put away my wrongs, and place Bro. and Sr. White in a proper light before the brethren.

The impression has gone out that they are to blame for the crippled condition that the Institute

is now in. I wish to state that I have been connected with the Institute, as a Director, nearly all the time of its existence, and know that this impression is not only without foundation, but that it is owing to their interference and influence that the Institute is not now hopelessly ruined. For had we been permitted to continue on in the way we were going, we should have involved the Institute so deeply in debt and disgrace, that it would never have recovered.

It was owing to their influence that the erection of the large building was stopped. Had this been continued, the building would in all probability have been but partially completed for want of means, and would have stood there in that condition as a monument of the folly of its projectors. Or, had it been completed by borrowing means, it would have been something that we did not need, and could not use to advantage, and would have inevitably sunk the Institute, and its founders in financial ruin. I feel that it is due to Bro. White to state that we owe the averting of this calamity to his influence; that although the Institute is in a bad condition, it is by no means hopeless; and that, through the blessing of God and judicious management, it may yet take the position it was originally designed to take.

I will further state that the testimonies of Sr. White, which were given in wisdom for our guidance, were wrested from their original design, and perverted by us. Especially was this the case in an appeal for means through the *Review*, written by myself. In this matter I feel that I have sinned greatly against God, and grieved his Holy Spirit. I now feel and see that our course was all wrong, and that in the management of the af-

fairs of the Health Institute during Bro. White's sickness, we were actuated by a wrong spirit and were wholly in the dark. E. S. WALKER.

CONFESSION OF WRONGS AT BATTLE CREEK.

During the period of Bro. White's sickness I took upon myself very great responsibilities and committed very great errors. I came to the conclusion, after Bro. White had been sick something over one year, that there must be something wrong on his part which caused the Lord to withhold his blessing so that he was not restored to health in answer to prayer. I am now satisfied that there were wrongs on the part of many who engaged in prayer for him that rendered it improper that the prayers offered should be answered. But I then concluded that the fault must be with him, and took up labor with him to convince him that this was the case. I thought I was doing God service. I did, however, do that which it was every way unbecoming and improper to do. I had had light in time past sufficient to settle my mind that God had given Bro. White a position in this work every way far superior to mine. I did not doubt that this was the case even when I was trying to reprove Bro. White. But I did not see the inconsistency of my conduct. I believe that I never saw the moment that I was glad to have Bro. White afflicted. It was a matter of pain to me to do what I did in his case. But I nevertheless did deal in severe reproof. It was mainly in suggesting things where I thought he might have been wrong, and urging it upon him as really being so. I was thus the means of strengthening the hands of all who meddled with this case. And those

who had some degree of envious feeling toward Bro. White were, no doubt, by my position and course of action, caused to give way to this wicked feeling till it carried them into great evils. I hold myself indirectly responsible for a great part of the wrong existing in Battle Creek; not because I had in my heart one feeling to desire that Bro. White should be put down; for I did hope, as the result of my labor, that he would be restored to his place in the work, but because I did unwittingly, but actually, strengthen the hands of those who had the seeds of rebellion in their hearts. May God have mercy upon me for this great wrong. In the general lack of consecration in the Office, I did not act in any decisive manner to check or correct it. This was a very grievous wrong on my part. Again, I set an evil example in the Office by speaking in a mirthful, jesting manner many times, though our circumstances demanded solemnity, and watchfulness, and deep humiliation. Also, I should have reproved the lack of consecration which I saw in the Office, but I failed to do it. I feel very deeply this wrong. I have tried, by genuine repentance, to correct my conduct.

In the bad management of the Health Institute I had an important share. I have no disposition to lay the blame upon others. I did personally concur in the decision to erect the large building which proved so disastrous an enterprise. I helped put those in office who have committed many financial errors. I have had little zeal in helping to correct their errors.

In the whole course of action I have meddled with things too high for me. I have taken responsibilities that I was utterly incompetent to bear.

I have made little else than bad failures in my action in these things. For all this I desire to humble myself before God and in the sight of his people. I pray that I may find mercy at his hands now, and at the last day.

I wish to add that I consider Bro. and Sr. White called of God to act a prominent part in his work in a most especial manner. Their course has given evidence of divine guidance. They are not responsible for the errors committed by many of us during the period of their affliction. In every respect they stand vindicated, and I freely bear testimony to this fact. J. N. ANDREWS.

FROM SISTER CORNELIA CORNELL.

I have shamefully misused Bro. and Sr. White, and I stop and ask, Is there any pardon? Will God forgive such grievous sins? First, I want to say that every word of the Testimony concerning me is true. My feelings, when they came from Northern Michigan, in 1867, were wicked. Instead of having feelings of pity, love, and tenderness, it was the reverse. I had no reason for any such feelings. Bro. White has always treated me like a child, and manifested a great deal of interest for me. When I should have rejoiced with Sr. White at the least sign of Bro. White's recovery, I had no heart or sympathy with it. I have no excuse to plead. The devil was leading, and I was under his control. My writing to my sister Angeline was all wrong. I have written to Bro. Gurney, and confessed to him that I was under the control of the enemy, or I never should have written that the Testimonies of Sr. W. did not have weight with us. If I had acted the part

of a Christian the night we held the meeting in the Office, much sorrow on the part of Bro. and Sr. W., and sin on mine, might have been saved. The remark that I made to Sr. Hall, that whether we did for them, or not, it was all the same, carrying the idea that they did not appreciate what we did, was cruel. I know they did appreciate things; and I never should have made the remark. As I look at these things now, how wicked they appear; and I feel to humble myself in the dust. The thought that I have driven the Spirit of God from me, and grieved the chosen servants of God, and that souls must be lost on my account, is terrible. Truly there must be a great work done for me. If there is a possibility of my redeeming the past, I feel that I will work faithfully and try to undo my sinful course. I hope to never cause another trial to the servants of God. To say that I am sorry that I have, does not express the feelings of my heart. Words cannot do it. I am determined to prove that I feel godly sorrow for my wrongs by my course in the future.

CORNELIA A. CORNELL.

FROM SISTER HARRIET N. SMITH.

The following is an attempt to put upon paper a confession of those sins that have been brought to my remembrance by the Spirit of the Lord, and which I have tried to confess to him and before the church in this place:

I have always felt that our great wrong in reference to Bro. White commenced about the time himself and wife went North after their return from New York, in December, 1867, although a comparatively harmless spirit of gossip was al-

lowed to quite an extent among ourselves from near the first of his sickness which it would have been far better to have avoided. Previous to this move north, we had had confidence in the judgment of Sr. White, but now we set that aside, and I, for one, thought she had yielded her own feelings and judgment to his. And when encouraging reports began to return concerning him, I thought she must be deceived in the matter. I thought he had been determined not to move out in accordance with the mind of others, but was then coming up in his own way. These feelings, to quite an extent, prevailed through the winter, and when they returned in the spring, I was all ready to act my part in the cruel work of wounding to the heart those servants of God, and sinning against the Saviour himself in their person. I listened to his preaching with the same feeling that I would listen to a crazy man, with no feelings of love and respect in my heart. Gossiping had become the order of the day, and during Bro. Abbey's previous visit, and all the while, matters were talked over that brought upon us the frown of God. In conversation with Sr. White, I told her it seemed Bro. W. was not coming up in accordance with what had been shown about the days of cutting and slashing being past, &c. In this conversation I congratulated myself upon having no personal hard feelings and a determination to avoid any trial that might arise, but I soon saw that Satan had used me as a chief agent to bring about trial, and I am convinced I was as well prepared for it as any one. It would be impossible to mention every thing that was done and said at that time, but the more important can be named.

I fancied that I had a genuine regard for Sr.

White, and tried, by word, to convince her of it, but my acts did not correspond thereto. When it was brought up in the Office that Sr. Cornell had written that the church in B. C. had no confidence in Sr. W.'s verbal testimonies, we denied that she had any authority for writing so, and had not the frankness to own that it was in any sense, or to any extent, true, which we should have done. I was afraid that evening that Sr. A. would make rash confessions that were uncalled for. I scarcely felt that we had any at all to make. Oh, the willing blindness that I cherished! I conversed freely with Bro. Andrews, and felt tried that he should think we had confessions to make. I see now that right here an unwillingness to see my wrongs took hold of, and has since followed me.

As time passed on, and more and more confession seemed called for, I felt more rising up against it. I was unwilling that Bro. W. should come out ahead of the church after all, and administer such rebukes as he did. I would not believe it was right. I thought he was bound to prove himself right and all others wrong. Jealousy began to come in, in regard to matters pertaining to the Office and Institute, as though he was bound to make good his previous words that no one there had wisdom to conduct matters prosperously. The blood chills in my veins as I think of all this jealousy and the wrong, bitter feelings it engendered in my heart. I believe it amounted at times to a feeling of hatred that would not have grieved if Bro. W. had been suddenly cut down again in our midst. In my wicked, rebellious heart I should have regarded it as the interference of Heaven in our behalf. And when sometimes it was suggested that he was

going beyond his strength, and would certainly fail again, the feeling that I was most conscious of, was that of relief.

I was always alarmed at this, and supposed that I turned from it, but it shows to me the true state of my heart. Oh, dreadful state indeed! As I look back and view the reckless feelings of infidelity, jealousy, and selfishness, that have at different times made themselves manifest in my heart, it seems more than I can endure. A feeling arose in my mind that Bro. White's interest in the Book Fund, camp-meetings, &c., where these books were freely sold, was mixed with self-interest, and I had wicked feelings in consequence of it. I had a spirit that watched for his failings and took satisfaction in whatever seemed to show that he was wrong.

I cannot say that these feelings had a conscious existence in my heart all the while; on the contrary, it is only of late, as my eyes have been open to see the awful condition I have been in, that these things have been brought out with distinctness before me. I fancied I had no feelings contrary to personal friendship, but thought it was a zeal for justice and right that stirred so at times within me. Oh, wretched deception! I seemed at times to have lost all conviction that this cause was the cause of God and truth. This is a view in some measure, of the awful state I was in last winter—without God and without hope in the world. I had known somewhat of these feelings previously, but to no such extent as at that period. I had made efforts at times to overcome them, and measurably succeeded in, at least, hiding them from sight, but still they lived down deep in my heart. One great means that Satan used to ruin me was

the fear of man. I had far more of that before my eyes than I had of the fear of God. It rooted out love. Another, was the habitual disposition to look upon the dark side. The possibility that a thing might be evil, made it sure to my mind that it was evil, and the possibility that a good thing might not be true, made it certain that it was not true.

I did not want others to know the state of my mind, especially Bro. and Sr. W. I thought they would not appreciate the reasons why, or show any forbearance toward me, and this led to a covering up and concealing of my true state, as far as I possibly could. I avoided meetings, and yet was willing others should think my interest was there, when I was only too glad of an excuse to stay at home. I cannot say that I loved this hypocrisy, yet blindly thought myself obliged to conceal my real state, or make matters a great deal worse. I reasoned that I could do nothing to correct wrongs if they existed, and the only way was to hide my thoughts from the observation of others. I see and feel the wrong and sin to have existed in myself. I felt so innocent of wrong toward Bro. W., that I thought the Lord would certainly justify me in some way, but he has shown me the plague of my own heart. It has been deceitful above all things and *desperately wicked*. But horrifying as it is, I am glad that I see it now. Last winter when I received a testimony from Sr. W., I did seem to have some strength to break the bands of unbelief, and since then I have cherished the thought that I was sincerely trying to get right, but I have never realized till of late that all these secret sins of the heart had got to be brought to light. I thought

that sins known only to God, wicked feelings, known only to him, might be confessed to him alone, but I came at last to feel that the bottom was not reached without this, and as I began the work, layer after layer of wickedness was presented to my view, that I had never even dreamed had an existence within me. Thus it would have been long ago, had I had faith enough in the testimony to the B. C. church to have set myself seriously and earnestly to work. I felt that I was one of those who thought they had not been so far out of the way after all, but so long as I seemed to have the confidence of Bro. and Sr. W., I let the matter rest. Now it may be too late, but my eyes are open, and I have torn off the covering from my heart likewise, and there is nothing left concealed that I know of.

Would to God I had done this sooner; then it would not only have been less sinful, but the remedy might have been more easily reached. Now all I can do is by confession and humbling myself to remove as far as possible the stumbling-block out of the church's way, and then cast myself a perishing sinner upon the mercy of God.

Oh! if he could accept me now, and I could be *converted* and become a *new creature*, I should not think eternity too long to give him praise. I know what it is to feel that I have no God. It seems as if every sin could be more easily put away than that of looking upon the darkest side, but I feel that I must turn my eyes to that Source from whence the only rays of light and hope can come, and try to submit all to him.

II. N. SMITH.

P. S. There are probably items omitted here, but not from a desire to conceal. I have named those that rested upon my mind. H. N. S.

IT IS ALL SO.

In regard to the statements of this pamphlet, concerning the shameful treatment of Bro. and Sr. White, by leading ones in Battle Creek, I would say, *I know these things to be so*. In most of the wrongs at Battle Creek, during the past three or four years, I have been deeply implicated, and acted a forward part. May God pity us, pity me, for the manner in which his servants have been treated, and for our great sin in the sight of Heaven.

It is all so; the facts brought out in this pamphlet are not over-stated nor over-colored; but, so far as I know, they are the exact truth, except that many of our wicked acts are not mentioned at all. It would take a large volume indeed to fully specify all the wrongs at Battle Creek the four years past. But it has all been chronicled in Heaven, and nothing but unfeigned repentance and the washing of regeneration will ever make the record clean. A double feeling of shame and pain is upon me as I think of our unbecoming, sinful work, and for the part which I, as an individual, have acted. Were there room, I might fill scores of these printed pages with the particulars of my own case (as I have already done in writing to persons in different localities), but probably this is not required.

Truly, our "sins have reached unto Heaven;" but for one, "I will be sorry for my sin." Verily, "we are guilty concerning our brother," and it is but just that God's people abroad should have

the painful facts in our experience, by which to take warning.

It is all so; the feeling of jealousy, of envy, of hatred, of rebellion, toward Bro. W., in consequence of his plainness in dealing with wrongs, and of our very unbecoming treatment of Sr. W., in her most important work, is all so, as stated in these pages; it is certainly true of me. I feel that I have sinned greatly in God's sight; that I have run a very narrow chance for salvation. My great wrong has been self-confidence. This has led to self-exaltation, envy, jealousy, and other wicked thoughts and acts. May God forgive. I have in a special sense felt "rich" and "increased with goods," and knew not, as God and his injured servants did, that I "was wretched, and miserable, and poor, and blind, and naked." Oh! that I may see, as I should, my own wrongs in this matter, and make things right in the sight of God and his people. I am trying to deal faithfully with my own soul; but, oh! why should I have done as I did?

I will close by merely referring to one thing which is now very apparent concerning the matters at Battle Creek; namely, those very wrongs which we supposed we could fasten on Bro. White, we have been guilty of in a remarkable degree ourselves. *It is all so*. G. W. AMADON.

FROM SR. M. D. AMADON.

I feel that no other one is as guilty as myself in the grievous sins committed against the Lord Jesus Christ in the persons of Bro. and Sr. White. I have often reflected that the spirit I had was no better than that possessed by those who crucified

the Son of God. Words are feeble things to use in confessing my wrong in this matter.

Before Bro. White's sickness, I had indulged in feelings of bitterness against reproofs Bro. White had given to myself and husband, and these feelings grew upon me until I hated, not only the reproof, but the reproof. Notwithstanding the deep affliction into which Bro. and Sr. White were plunged, all my sympathies were dormant, and my heart as hard as a stone, and they were left to suffer in our midst. When I think of the tender care they ever manifested for me, inviting me into their family, which no doubt saved me from an early grave, always ready to give me good counsel, and never in one thing do I remember a selfish act in them toward me, I feel that my sin is doubly great.

Not only did they suffer for temporal things, but I am terribly responsible for false reports and insinuations which have gone abroad with regard to them and the work of God in which they are engaged.

I indulged in a false reasoning, which I now think was really loving and making a lie. Had I been a humble child of God, and possessed a meek and quiet spirit, I should not have been thus led captive by the devil. But I was truly under his power; and the effect upon the precious cause of truth, my husband, and my own soul, has been almost fatal.

Had I been frank to confess my faults when I found I was wrong, what hours of agony I might have saved the servants of God! I feel that I have come very near grieving the Holy Spirit away from me forever.

I know I took responsibilities that I never should

have taken, and feel that had I simply felt no burden at all, I should have done far better.

When Sr. White expressed her mind in regard to the amusements at the Institute, that they were wrong, and doing harm, I thought she was wrong, and told Dr. Lay and others so; but I was only helping on a plan of Satan to destroy souls.

It is too true that I did not love the Testimonies, but felt that they were not written in a right spirit. But the trouble was in my own wicked heart, unchanged by grace. I fear time is now too short to redeem all I have done, but I will work diligently to put away all the evil of my doings, and show by my life that I have a godly sorrow that worketh repentance unto life, that needeth not to be repented of.

M. D. AMADON.

ELD. WHITE'S GENERAL COURSE.

The life of Bro. White has been filled with acts of disinterested benevolence. Were it not that those who hate his close preaching and his faithful reproofs have so often represented him as a grasping, selfish man, it would be well to let these remain to the revelation of the great day, known only to Him who beholds every act, and to those who have been the sharers of these acts of mercy. But the circumstances of the case demand that we speak freely, though it is quite impossible to give more than a very small part of the many deeds of noble and unselfish devotion to the good of others.

For every worthy object he has given freely, largely, and unselfishly. From the commencement of this work he has done what lay in his power to aid the needy and distressed, and to help those who were struggling with poverty while striving to preach the word of God. We cannot enumerate these things in order, but will call attention to various periods of this work without strict regard to chronological order.

A few years after the *Review* was removed to Battle Creek, Bro. White began the publication of a sheet called the *Good Samaritan*, which was issued almost wholly with reference to the relief of the needy and distressed. Here Bro. and Sr. White plead the cause of the needy, and to give force to this call to others, they set the example by giving largely themselves. And thus they were able to inspire others to act in the same manner to a considerable extent. Thus in the case of Bro. T. B. Mead, now deceased, who broke down in health at the *Review* Office, Bro. W. gave largely himself, and stirred up others, by his example and his exhortation, to do the same. He hired money at ten per cent interest which he loaned to Bro. Mead without interest, to enable him to pay for his small homestead. And as he travelled east and west, he solicited donations from the brethren for Bro. Mead. And this money thus obtained he endorsed upon the note of Bro. M. Also when brethren freely donated to Bro. White for his own personal benefit, he received none of it for himself, but used it in paying the notes of Bro. M. And all this was done after giving freely of his own means for Bro. Mead. When the notes were thus paid up, Bro. White gave them back to Bro. M. And while that dear brother still lived, Bro. White never ceased to care for his wants, nor did he fail to care for the widow and the fatherless child of Bro. M.

Bro. J. N. Loughborough has also been largely a sharer in the unselfish deeds of Bro. White. To aid him in the purchase of a small place for his family, Bro. White donated \$25. Then, as in the case of Bro. Mead, above stated, he hired money at ten per cent and loaned it without interest to Bro. Loughborough, to pay for his place. He took the note of Bro. L., and as he went forth to different fields of labor, he solicited donations to aid Bro. L., and endorsed these upon the notes. And as the brethren tendered him donations for his own personal benefit, he endorsed these also upon the note of Bro. L. until it was all paid, Bro. L. not paying

one dollar, when he gave it back to him. It should also be mentioned that he gave to Bro. L. and family a home with him for a season, free of expense. Surely these acts were noble and unselfish. During the years in which Eld. L. was quite poor, he was constantly sharing the bounty of Bro. White, both in money, and in many substantial benefits. Thus, for instance, he furnished Bro. Loughborough his excellent team to use in his labor in the region round about, for one year or more, for which he charged him nothing, though Bro. W. met the extra expense of keeping the team. The reader is cited to the several testimonials of Bro. L. in this work. The use of the team was not less than one hundred dollars.

The case of Bro. Andrews should also be mentioned. Toward this brother Eld. White has ever acted a noble and generous part. For nearly twenty years has he, in many ways, rendered him assistance and aid. He did, for many years of Bro. Andrew's poverty and constant want, very often render him generous aid in sums of money, in articles of clothing, and in many other things. Thus he did for several years while the *Review* was printed in the State of New York, at frequent intervals, and sometimes, for months at a time, furnish Bro. Andrews a home in his family. And even during the past two years, Bro. A. has lived in his family for many months, for all of which, he has absolutely refused any compensation. As Bro. A., while the Office was in New York, was mainly engaged in preparation of matter for publication in some form, Eld. White thought it proper, during that time, to ask the brethren to aid him by donations. This he did twice, and each time gave liberally himself, the last time \$50.

When, at a later period, a home was purchased for Bro. Andrews, not only did Eld. White take the responsibility of making the call for that object, but he donated for the purpose \$50. At a later time, he gave him a watch worth some \$50, and also a book case

which cost some \$21. In various articles of clothing and of usefulness for himself and family, he has, from time to time, made generous donations, and has manifested a spirit of tender care and sympathy wholly unlike the spirit of the close, selfish, and covetous. It is very manifest that Eld. White has ever had a fatherly care for Bro. Andrews, and that he has ever acted a noble, generous, and Christian part toward him.

Time would fail to enumerate the cases scattered all over the country, in which Eld. White has acted in this same manner, though, of course, from lack of opportunity, he has not always given so largely as in some of the cases named. But there are, perhaps, none of our preachers who have not been the sharers of his generous assistance. And wherever the cases of widows and orphans have come under his observation, and he has seen suitable opportunity and occasion for action, he has manifested his pity and his benevolence.

Eld. White has, indeed, transacted business more or less all the way along, but it has been that he might support his family without taking anything but very moderate pay from the Association or the Conference, and that he might have means to give in the cause of God in the manner already indicated.

What has been said of Eld. Loughborough might also be said of Bro. J. H. Waggoner, as Bro. White has pursued a similar course, giving largely to aid him in the purchase of a home, and inciting others to do the same. So, also, has he done in the case of B. F. Snook. So, also, in that of Eld. W. S. Ingraham, and so, also, in that of Moses Hull, Eld. Shortridge, and others. And so in a less degree of many others.

During all this time he has paid Systematic Benevolence on his property, which, with many persons, is thought to be too much to do of itself alone. But not so with Eld. White. Not only has he given as above, besides the paying of s. b., but he has given largely on the different Missionary Funds, Book Funds, Benevolent and Philanthropic Association, and in many other

ways, freely and largely, whenever there has been opportunity that has seemed to him to be a call from the providence of God. Such is the record of Eld. White. Where is there another record that can compare with his in this respect? And if he be called covetous and grasping, what shall be said of those who fall far short of him in deeds of self-sacrifice?

We have referred to the call made through the *Review*, Oct. 26, 1869, which we here insert with responses which have been cheerfully given.

"DEFENSE OF ELD. JAMES WHITE.

"Justice to Eld. White, and sacred regard for the truth and for right, demand that we speak in his defense against the unjust attacks of his enemies. We do not do this merely as an act of personal justice to Eld. W., but mainly because what is said against him is used by our enemies as their best weapon with which to assail the cause of present truth. We fully believe that God has called him to occupy a leading position in the work of the third angel's message. We also believe that God has given to Sr. White what the New Testament calls the gift of prophecy. The importance of her position in this work is, therefore, very great. If our work is of God, and if the doctrines which we cherish are the truths of the third angel's message, then, surely, ours is a most important and responsible business. And those who stand in the fore-front of the work have responsibilities upon them which cannot be estimated. We have some sense of the importance of the position occupied in this work by Bro. and Sr. White. But our enemies have, in some respects, a more perfect conception of it than we, as a people, have possessed. By the word, enemies, we mean those who have made it their chief business to attack the character and work of Bro. and Sr. White, as the most effectual method of warring against this cause. We have never claimed infallibility for these faithful servants of Christ; yet we believe

that God has given them a testimony to bear which cannot be disregarded, except at our own peril.

"It becomes necessary at the present time to make a direct appeal to the readers of the *Review* relative to the course of Eld. White in financial matters. It is due to him, and he asks it as an act of justice, that every person who knows any act of dishonesty, or overreaching, or fraud, or covetousness, or grasping of means in any unbecoming manner, should make a statement of the fact in writing, and send it to this Office. We design to place before the public a full statement of the financial matters of Eld. White, as the most fitting reply to the attacks which are now being made upon him.

"We ask every one who can speak of any unjust transaction of which he has personal knowledge, to report the same to this Office. Let us have a full and immediate reply to this request. And that we may have the whole truth, we ask also that those who have been witnesses of, or sharers in, his acts of benevolence, shall also give us statements of the facts touching this part of the subject. We request an immediate response from all concerned.

"J. N. ANDREWS, }
 "G. H. BELL, } *Committee.*
 "U. SMITH, }

RESPONSES TO THE ABOVE.

From Eld. Joseph Bates.

BRN. ANDREWS, BELL, AND SMITH: In compliance with your request in *Review* for October 26, 1869, I wish to say that I have been acquainted with Bro. and Sr. White since the autumn of the year 1845, during which time I have traveled and been associated with them in holding religious meetings in many States of the Union, and met with them at about every General Conference during the last twenty years. Therefore I have had opportunity to fully understand his

management of financial matters the most of the time since the publication of the *Review*. It gives me pleasure to say that I have entire confidence in his honesty and uprightness. He is still, and ever has been, the man of my choice, called of God (as I firmly believe) to the place he has so long and faithfully filled.

I would further say that he has not only made the interest of the cause his own, but also the interest of those laboring to advance the cause. He has most generously donated from his own means to help sustain me in this work. As one instance, I will mention the fact that at one time he furnished me with a house for my family for fourteen months, for which he refused to receive rent.

JOSEPH BATES.

Monterey, Mich., Nov. 1, 1869.

From Eld. M. E. Cornell.

BRETHREN OF THE COMMITTEE: It is a pleasure to me to have the opportunity of bearing my testimony in regard to the reports that are in circulation against Bro. White, that he has been unjust in deal, covetous, &c. I can say in truth that I know of no man who I believe has a higher regard for strict honesty before God, or that, considering the amount of business he has transacted for the cause, can show a cleaner record than Eld. James White.

In regard to liberality; many of us poor preachers, and others, have bountifully shared of it at different times. I can truly say that I never knew a more liberal man toward those he regards as the worthy poor, or the really needy among his brethren.

But Bro. White has been most liberal and faithful in another direction, namely, that of reproving the erring without respect of persons. Being most needy, I have shared more largely than many others in this direction. But for this I feel most grateful to him and to God this day. Whatever may be his or my future course, I must say, as a matter of simple justice to him and the cause, that it is my solemn conviction that those who utter

such slander are guilty of "speaking evil of the things they understand not;" and I fear in many cases they are actuated by the same spirit that moved Cain to slay his brother. "And wherefore slew he him? because his own works were evil and his brother's righteous." 1 John 3:12.

If I am uncharitable, may God forgive. It has ever been the case that those who were unwilling to receive correction have murmured and waxed bitter against those who have tried to help them. "A scorner loveth not one that reproveth him, neither will he go unto the wise." Prov. 15:12. M. E. CORNELL.

Boston, Mass., Nov. 8, 1869.

From Bro. Gurney.

BRN. ANDREWS, BELL, AND SMITH: From the spring of 1846, I have been intimately acquainted with the course and acts of Elder James White. I unhesitatingly state that I have ever found him to be a judicious, consistent believer in the third angel's message. I have myself shared in his benevolence, when he has come to my home and found me needy.

I have seen him pursue the same course toward others, even sharing his scanty purse when needy himself. My intimate acquaintance with him prepares me to speak without a doubt concerning the motives which govern him. I have ever considered him to be the man to rebuke covetousness, being himself free from it.

H. S. GURNEY.

A. A. DODGE, of Battle Creek, Mich., after nineteen years' acquaintance, thus testifies: From my first acquaintance with Bro. and Sr. White, I have found them to be in every way benevolent, always remembering the needy and watching for their interest. I have known them often to refuse money and presents, handing them back to the donors. I have forwarded funds to Bro. and Sr. W., requesting that it should be used for their comfort, and to my disappointment and surprise,

I have found it placed to some object for the purpose of setting the truth of God before the people. In all the business of various kinds which I have transacted with them, I never have witnessed in the least any act of overreaching or covetousness, or in any way grasping funds for their own benefit. In little acts of favors that I have had the privilege of sending them, I have, with others of my acquaintance, received almost double pay. I believe them to be, in heart and life, true servants of God.

From the Church in Ransom Center, Mich.

WE, the undersigned, having witnessed the dealings of Eld. James White with our fellow-men, and some of us having had dealings with him ourselves, do cheerfully testify that his conduct has been characterized by uprightness, generosity, and nobleness of soul.

H. A. ST JOHN, and eight others.

Ransom Center, Mich., Nov. 7, 1869.

From Bro. Howe.

BRN. ANDREWS, BELL, AND SMITH: I have had some acquaintance with Bro. White, and have been a close observer of his manner of dealing with his brethren, and have thought him to be very careful always to do just right. If he was unjust in any way he was so to himself. An instance of this with myself I will mention: In September 1868, after camp-meeting at Wright, in passing from his place, in Greenville, to Battle Creek, he called at my house and found me just recovering from typhus fever, and was led to inquire into my wants, which resulted in his letting me have two hundred dollars, which was not paid, only in part, till May, for which he utterly refused to take any interest. At different times I have seen manifest in him great care that none should do more than was right for them to do.

FRANKLIN HOWE.

Orange, Mich.

From Eld. J. N. Loughborough.

DEAR BRETHREN: I have been personally, and intimately acquainted with Bro. White for over seventeen years. For three years of that time, I lived near his residence in Rochester, N. Y., and eleven years, as near him in Battle Creek, Mich. During that seventeen years I have been intimately acquainted with his business career, not only in connection with the Office of publication, but, having traveled with him extensively from State to State, I have witnessed and assisted him in a large amount of his business transactions during that time, and done business with him myself to the amount of several thousand dollars.

I never saw in him, in his deal with myself, or others, anything but the most strict honesty, frankness, and liberality. His course, to my certain knowledge, has been in every respect the opposite of that of overreaching or dishonesty.

I have, while in poverty, been a sharer in his acts of disinterested, personal benevolence to the amount of over one hundred dollars, and have witnessed his constant effort to act the part of "the good Samaritan" to those in need, imparting of his substance to their wants.

I have many times witnessed his overpaying needy laborers for him, in settling with them, but never an act of diminishing their just pay.

J. N. LOUGHBOROUGH.

Sebastopol, Cal., Nov. 9, 1869.

From Bro. and Sr. Clarke.

DEAR BRN. ANDREWS, BELL, AND SMITH: In reply to the slanderous attacks of malicious foes, we wish to give our testimony, in defense of the character of Eld. James White.

We have, for many years, been more or less acquainted with the course of Bro. White, and we cheerfully and conscientiously say, that we believe him to be

honorable in all his dealings; and that he would sooner sacrifice his life, than knowingly wrong any one of his just due. Farther, we would say, that we believe that God has raised up this man, at this time, to stand in the position he now occupies; and that he should go forward regardless of the slander of the enemy; and in so doing God will sustain him. We have no fears in his case, that funds intrusted to him will be misused. His past forethought and care have often saved the cause from financial disaster, and his liberality and self-sacrificing spirit have been a noble example to the church. In his devotion to the cause he has sacrificed his own pecuniary interest, and has fairly earned, and richly deserves, the sympathy and confidence of the people of God.

Yours in hope,

JOSEPH CLARKE,
SARAH CLARKE.

BRO. C. C. VAN DOREN testifies: About one year ago last July, I sent Eld. James White ten dollars by letter to be used as he thought best, which, when he knew my circumstance, he returned to me.

C. C. VAN DOREN.

Hillsdale Co., Mich.

From Eld. A. C. Bourdeau.

I HEREBY certify that for more than thirteen years past, I have been well acquainted with Eld. White, and have had dealings more or less extensive with him; and I find in my own experience, that his course in financial matters, has been one of pure, disinterested integrity and benevolence, and that there dwells in his heart a sincere desire, and an unwavering determination to have his dealings with God and man perfectly in harmony with truth, wisdom, and justice.

I have witnessed instances, even in my own experience, in which, when money has been offered to Eld. White for benevolent purposes, to be applied for his own use, or for the cause, he has been very particular

to weigh circumstances, and look well at the financial standing of those who offered the money; and he has, in certain cases, not only *utterly refused* to accept the means from them, but has *donated* of his own means to them, to supply their necessities, and to help bear their burdens. Never have I known him to be otherwise than a generous-hearted and true friend of the poor, the needy, and the oppressed.

I firmly believe Bro. and Sr. White to be honest and upright Christians, and especially called of God to the important position they occupy in this work. And to them I would say: Fear not the malicious attacks and boisterous roarings of your enemies. The Lord of Hosts is well able to lead you safely through the tempest, to a peaceful land of rest.

"Then let the hurricane roar,
It will the sooner be o'er;
We will weather the blast,
And will land at last,
Safe on the evergreen shore."

A. C. BOURDEAU.

H. W. LAWRENCE, West Bangor, N. Y., testifies: Having known and done business at different times with Eld. James White for the last seventeen years, I would like to say that from first to last I have found him, not only fair, but condescending to bestow unsolicited favors, even refusing the full amount of money I have offered for publications. I have ever felt that he was entitled (as much as any mortal could be) to the confidence reposed in him by S. D. Adventists.

H. W. LAWRENCE.

ELD. D. M. CANRIGHT testifies: I have known Eld. James White for over ten years and have had considerable knowledge of his dealings with many persons from Maine to Iowa. I have never seen any thing myself like dishonesty, smallness, or covetousness in him, nor have I heard any man who has dealt with him in

any way charge him with these. I have often known of his liberality to others, to different needy ministers, to various benevolent objects, &c. I myself have personally experienced the liberality of Eld. White on several occasions. From a pretty thorough acquaintance with him, I have full confidence in his strict Christian integrity of character.

Monroe, Iowa, Nov. 2, 1869.

From Eld. Stephen Pierce.

BRETHREN OF THE COMMITTEE: I have had considerable deal with Bro. White, in his line of business, for more than seventeen years, and therefore freely respond to your call, in his defense. In all his deal with me, and what I have known of his deal with others, I have never witnessed even the *appearance* of anything like dishonesty, overreaching, fraud, covetousness, or grasping of means in any unbecoming manner whatever; and of course no unjust transaction of his has ever come to my personal knowledge.

On the other hand, I have, in many striking instances, witnessed in his course, things that gave evidence of characteristics strangely opposite to the above, such as returning donations given to defray traveling expenses, by individuals in moderate circumstances; the bestowment of donations on some in embarrassed circumstances; and also the gratuitous bestowment of books on some not able to pay.

Farther than this, I myself have been the recipient of quite a number of benevolent gratuities from his hand. Some of these I may not be able to recollect, but a few of them I will now introduce. Not long after the Publishing Association was legally organized, I met with Bro. White, when I was much out of health, in deep despair, and destitute of means. But my wife, having received a small legacy about that time, paid for a share in that Institution. This awakened such

emotions of sympathy and pity in Bro. W., that he availed himself of a speedy opportunity for a private interview, to carefully suggest to me his willingness to pay gratuitously a share for me, that I might have a share the same as Mrs. Pierce.

Such manifestations of generous kindness in one who had no more cause for doing it than any other man in the church, do not easily vanish from my recollection. Also when I was at the General Conference, two years ago last May, I visited at his house. He offered me a donation of \$5.00, which I, at first, refused. But finding that it would distress his feelings if I did not take it, I accepted of it. Why this was offered, I was then at a loss to tell. But I found before I got home I had need of it. Also at two different times he has given me new hymn books.

In conclusion I would say, such manifestations of refined generosity I have rarely witnessed in any other man.

Yours for the truth,
Stewartville, Olmstead Co., Minn.

STEPHEN PIERCE.

From Sr. C. E. Chipman.

BRO. ANDREWS: In response to an invitation in a past number of the *Review*, I embrace with pleasure this opportunity of saying a few words in regard to Bro. White.

I have been, for the last year and a half intimately acquainted with Bro. and Sr. White and a constant recipient of their care and kindness. I feel sure that to them, under God, I owe my life, and the degree of health and happiness I now enjoy.

In June, 1868, I left my home in Mecosta Co. on business which called me to the counties of Montcalm and Kent. I was at that time in poor health, and in consequence of the extra exertions I was obliged to make, became too feeble either to complete my business transactions, or to return to my family. In this condition, I was stopping at a public house in Greenville,

when the fact came to the knowledge of Bro. and Sr. White. They immediately came to me and invited me to their own home, and cordially extended to me every kindness, assisting me liberally with their means, as well as giving me that true Christian sympathy of which I was so truly in need.

When, after consulting with others, Bro. White decided it was best that I should go to the Health Institute, he sent his own team and easy carriage to convey me to Battle Creek. After a stay of nearly five months at the Institute, where my health was much improved, Bro. White brought together my children of whom himself and Sr. White had the care, relieving me entirely of the burden during my stay at the Institute, and for some time before I went there.

By their aid, and that of other kind friends here, we were enabled to meet again as a family and settle in Battle Creek. Bro. White has since given two of my daughters constant employment in the Review Office, where they are now engaged as apprentices to the business. My eldest son is provided with a good home in the excellent family of Bro. Buck of Wright, Mich. Having been for some time an inmate of the family of Bro. White, and also engaged in a situation where I am necessarily cognizant of his mode of transacting business, I know him to be a thorough and competent business man, as well as a perfectly honorable dealer. I also know him to be extremely liberal in the use of his means whenever and wherever he sees any person in want.

I will also say, in conclusion, that my daily prayer to God is that he will still spare to his cause Bro. and Sr. White; that they may have health; and that strength, spiritual and physical, may be abundantly measured to them. My highest ambition is, so to live that I may be one of those implied when it shall be said to them, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

C. E. CHIPMAN.

Battle Creek, Mich.

ELD. F. WHEELER, of West Monroe, N. Y., testifies to the following incidents which, though some may consider small in themselves, are, nevertheless, very significant: Soon after I embraced the third angel's message, while Bro. and Sr. White were residing in Saratoga Co., N. Y., [this was in the days of their poverty.—COM.], some friend having given them a turkey for thanksgiving day, instead of using it themselves, they sold it and sent the proceeds to me to help me out to labor in the cause of God. At another time, when residing in New Hampshire, Bro. and Sr. White being there to hold meetings, they kindly furnished me the money to purchase a new buffalo overcoat. And since living in this State, at one time when Bro. and Sr. White were in this State laboring, I received from Bro. White five dollars to help purchase myself a shawl.

ELD. S. N. HASKELL, of South Lancaster, Mass., who, from evil influences, was at first induced to watch them for evil, is constrained, from experience, to bear the following testimony:—

After I first embraced the present truth, and heard of Bro. and Sr. White, I unfortunately became acquainted with those who were their enemies, and my mind became very much prejudiced against them, especially against Bro. White. He was represented to me as an overbearing, penurious, grasping person, and one that would hold up the cause as an object of giving while his real object was his own advantage. This was some twelve or thirteen years ago. During the time that has elapsed since then, I have become acquainted with those who have had deal with him in Southern New Hampshire, Southern Vermont, Massachusetts, Connecticut, and, of late years, in Rhode Island. I have also had some deal with him myself. My mind was so strongly prejudiced against him that I was prepared to look upon every move of his with suspicion and jealousy; and when I learned of any that had had any acquaintance or deal

with him, I always inquired for all the particulars. (The real object of the inquiry I ever kept to myself.) I have also sent money to him to be appropriated, in a way that he could appropriate to himself if he wished. Now I can, from the heart say, after an experience of some twelve or thirteen years, as above alluded to, I have never, thus far, been able to detect one single transaction but what has borne the marks of justice and generosity. Within the past few years, becoming more personally acquainted with him, I have shared in his disinterested benevolence, and oftentimes, within the past eighteen months, have wept when I have thought of how much prejudice I formerly had, and with what jealousy I watched him; and have yet to find the man whom I have reason to believe possesses the same disinterested benevolence that he does.

S. N. HASKELL.

From Bro. Belden.

DEAR BRETHREN: I first became acquainted with Bro. White in 1847. In the spring of 1848, himself and family moved into a part of my father's house in Rocky Hill, Conn., and occupied it through the summer. We saw no act of the nature of selfishness or dishonesty during this time; but, contrariwise, his uprightness of character and walk, and devotion to the cause of God, were the ruling features of his life and conversation.

About the middle of the year 1851, myself and wife entered his family and became members of it, laboring both in it, and in the REVIEW OFFICE, after it was established, until the year 1854. In this daily connection with them for three years we saw no selfish or dishonorable act.

From the year 1854 to 1862, I was brought into more close relation to him in my Office labors—having a more important part to act in its various changes and locations. But, during all this long period of time, I cannot recall one such act. His interest in, and anxiety for,

the cause and work of God, seemed to be the same. When all hands moved in the fear of God and manifested the same interest in the cause that he evidently felt, he was ever joyful and happy.

But there is another request that you make in this defense; viz., that those who have been sharers in his acts of benevolence should also note it.

I am one that has been the sharer of such acts of benevolence at his hands from time to time, both while I was laboring in the Office of publication, and also since that time. Whenever I have been thrown into embarrassing and straitened circumstances, and in affliction, Bro. and Sr. White have, many times, given me the needful aid, and also their sympathy. When they visited us on their Eastern tour about one year since, and found us in deep affliction, they administered to our wants liberally, and to those of the sick one, till we were astonished at their kindness. And besides donations in money and books, &c., to members of our family, to a considerable amount, they put a twenty-dollar bank note in my vest pocket as they were about departing for their other appointments, also urging me to let them know of my wants and not feel delicate at receiving at their hands.

My prayer is still for them, that they may receive a rich reward in the end. From your unworthy brother
S. T. BELDEN.

Kensington, Ct., Dec. 7, 1869.

From the Church at Bowling Green, Ohio.

WE the undersigned, wish to state in regard to our dealings with Eld. James White, of Battle Creek, Mich., that we have had financial dealings with him for eleven years past, and we have found him to be a man of good financial ability and strict integrity in all his transactions with us.

OLIVER MEARS, elder, and seven others.

From Bro. and Sr. Mead.

DEAR BRN. ANDREWS, BELL AND SMITH: At the time Bro. and Sr. White came to this place in Dec., 1867, we were both in a feeble state of health, and had been the most of the time for a number of years. Our brethren and sisters and friends had dealt very kindly and generously with us; but in consequence of our long-continued sickness and afflictions, we were in straitened circumstances. Bro. and Sr. White manifested heartfelt sympathy for us by kind and encouraging words and real deeds of love. They not only helped us themselves, but interested others in our behalf, so that what we received from them and through their influence, was a great help to us in time of need, for which we have ever felt truly grateful to God, to Bro. and Sr. White, and to all the other kind donors.

Truly yours,

S. NEWELL MEAD,
SARAH P. MEAD.

Washington, N. H.

From Bro. Cyphers.

DEAR BRN. ANDREWS, BELL, AND SMITH: My experience with Bro. James White has proved him, in my mind, to be a man of tender regard for the needy. I have at times thought him generous to me to a fault; and I am knowing of others who must acknowledge his unsought-for kindness and generosity in influence and money, in their behalf. He has helped me as no other man ever did; and no one, aside from Bro. J. N. Andrews, has ever manifested a tithe of the interest in my welfare, that he has. There has ever seemed to be a fervent desire with him to live out the truth of God, as he understands it. And I feel sure the Lord will vindicate his cause; and the enemies of God's truth will receive their just reward.

M. B. CYPHERS.

Greenville, Mich.

From Bro. Taber.

I CHEERFULLY testify to the generosity of Bro. White in giving twenty-five dollars to clear me from the draft in 1864.

JUDSON TABER.

Battle Creek, Nov., 1869.

From Bro. Sawyer.

DEAR BRETHREN: I can testify to the fatherly care Bro. White has manifested for those in need. He has manifested disinterested benevolence, and untiring zeal, in the cause of present truth. He made earnest and effectual efforts to relieve his brethren from the draft. He paid Systematic Benevolence monthly for the two years that I was treasurer of the s. b. fund at Battle Creek, and at the same time preached to the church without having any salary. I can come to no other conclusion, in the fear of God, but that he is a faithful servant of the Lord, seeking to know and do his will.

ROBERT SAWYER.

From Eld. A. S. Hutchins.

THIS is to certify, that I have been personally acquainted with Eld. James White, of Battle Creek, Mich., more than seventeen years. And I can cheerfully bear testimony that I have ever considered him a God-fearing man, a man of truth, "*hating covetousness.*"

My acquaintance with this Christian brother, has not been in public life alone, for I have known him and been with him at his own home, where, as well as in other places, his light shines as a man of God. I have never witnessed anything in his deal leading me to question his integrity or uprightness as a Christian. As a witness of, and a sharer in, his liberalities, I am confident that naturally he possesses great generosity of soul, and disinterested benevolence. These excellent traits of character are constantly exemplified by a life

devoted to the service of God and the happiness of man.

A. S. HUTCHINS.

Wolcott, Vt., Nov. 9, 1869.

From Eld. R. F. Cottrell.

I have been personally acquainted with Eld. James White between seventeen and eighteen years, have seen him frequently during that time, have dealt with him to the amount of many hundreds of dollars, and have witnessed much of his dealings with others. I have never witnessed any act of dishonesty, or overreaching, or fraud, or covetousness, or grasping of means in any unbecoming manner; consequently I have no personal knowledge of any unjust transaction of his which I can report. But, on the other hand, I have been a witness of, and a sharer in, his acts of benevolence and liberality; for which I have abundant reason for gratitude to God and his devoted servant.

R. F. COTTRELL.

Ridgeway, N. Y.

BRO. M. S. KELLOGG, of Ionia Co., Mich., writes as follows: I would respond to the request of the Committee by relating a circumstance which came under my immediate notice. While living in Indiana, at the time there was a call for means to purchase a home for Bro. J. N. Andrews, there was living near me a poor sister who wished me to write a letter to the Office for her, in which she wished to enclose five dollars as a freewill offering, to be appropriated as Bro. White thought best. I told her that I could not think it was her duty to send it; but she insisted, saying that she had promised the Lord that amount and she must send it. After considering the matter, I wrote the letter, stating her circumstances to Bro. White, inclosed the five dollars in the same, and sent it. I think it was by return mail that I received the same letter with a note at the bottom from

Bro. White, stating that if Sr. — had done her duty, he would do his. He had inclosed the five dollars in the letter to me for this sister, and gave out of his own pocket the amount that she had sent toward purchasing a home for Bro. Andrews, and gave her credit for the same. I have noticed, for the last fourteen years that I have been acquainted with Bro. White, many other like incidents of his liberality. And I can truly say that his life of burden-bearing, self-sacrifice, and true devotion to the cause of God, should draw him very close to the hearts of all the friends of truth.

From Bro. and Sr. Tripp.

We feel called upon to certify to the generosity of Bro. and Sr. White, and to acknowledge that we have received many kindnesses at their hands. Bro. White has indeed manifested a true fatherly care for us; and we both feel that this is a blessed privilege we have of testifying that we firmly believe that we owe our lives, yes, all we have and are, to the timely aid and sympathy rendered us by these two faithful, self-sacrificing servants of God. And we can also truly testify that ours are very far from being exceptional cases.

O. F. TRIPP.

DELL R. TRIPP.

Battle Creek, Mich., March 9, 1870.

From Bro. Bacheller.

DEAR BRETHREN: It is with pleasure that I respond to your call for testimonials in reference to the character and course of Bro. and Sr. White. I first saw them in Vermont, while they were on their tour through the East in the autumn of 1852. They found me a wild, homeless boy, but took me with them to Rochester, N. Y., where I found a good home in their family, sharing their kindness and care as a father and mother. And

since that time, having been intimately acquainted and associated with them, laboring in the Review Office, I have had the best of opportunities to know in regard to their motives and actions. I believe them to be persons having at heart, above every other consideration and interest, the prosperity and success of the cause and people of God, ready to labor and sacrifice, without reserve, for that end.

From my acquaintance with Bro. White, I know him to be a man of strict honesty and integrity in all his dealings with his fellow-men, and I know the charges of an overreaching, covetous spirit, to be direct emanations from the father of lies—as false as false can be. I know him to be a man of a largely generous heart toward the needy and suffering, even to depriving himself of things necessary for his own comfort. The same I also know to be true of his wife. I might say more, but perhaps this is sufficient.

J. W. BACHELLER.

Battle Creek, Mich.

From Sr. Ashley.

I would esteem it a *great* privilege to say that I have been acquainted with Bro. and Sr. White for nearly twenty-five years, and can say truly that I have never known them to extort means from any one; but on the other hand, they have been over liberal, to that extent that they have wronged themselves. I have also witnessed their self-sacrificing spirit and devotion to the cause of present truth in its rise and progress; from personal experience, I can say that I have ever known them to be true friends to the widow and fatherless.

WIDOW MELORA A. ASHLEY.

Battle Creek, Mich., March 9, 1870

From Sr. Locke.

I would esteem it a privilege to acknowledge that I have offered money to Bro. White, and he has refused

to take it; and he has befriended me in other ways. I can say truly that he is purely unselfish, and is a true friend to the fatherless and needy.

LUCINDA LOCKE.

Battle Creek, Mich.

From Bro. Gage.

Concerning the unjust and wicked charges against Bro. White, I esteem it a privilege to say, that I have not only experienced his liberality myself, but have witnessed his generosity in scores of cases. In his deal with others, I regard him as strictly and scrupulously honest, and perfectly free from the spirit of covetousness with which he has been falsely charged, and against which he faithfully preaches and warns.

WM. C. GAGE.

TO THE COMMITTEE OF THE B. C. CHURCH: A more extensive and intimate acquaintance with Bro. White for the last seven years, confirms what I wrote on this subject in 1863. And my position for the last year, being more closely connected with him in his labors in this cause, greatly increases my confidence in his business management and his disinterested devotion to the work of God. Wherever he finds a person who is earnestly engaged in this work, his heart is strongly drawn towards him, while no merely personal considerations ever turn him from the interests of the present truth.

The last three years have, more than all beside, convinced me that Bro. White's services to the Association, and to the cause generally, are valuable beyond computation. My earnest prayer is, that no adverse providence may ever again remove him from the position which he, above all others within my knowledge, is qualified to occupy.

J. H. WAGGONER.

Inasmuch as Eld. White has been made the subject of cruel attack and of malicious slander from many

persons, particularly as a covetous, overreaching man, I feel it to be a privilege to say that, having known him intimately for nearly twenty-six years, I am prepared to speak in the most decisive terms in testifying that the truth is entirely the reverse of this. His life, from the time I first knew him till now, is marked all the way by deeds of benevolence and self-sacrifice and consecration. I believe him to be a man who truly fears God and hates covetousness. He has evinced his love for the work of benevolence and sacrifice by a thousand acts of noble and disinterested devotion to the good of others. He has my entire confidence as an unselfish, God-fearing man, who seeks the honor of God, and the advancement of his cause, and does not seek his own self-interest.

J. N. ANDREWS.

Feb. 17, 1870.

All the testimonials, as will be seen, are in Bro. White's favor. The call was for anything against him, if it existed. In addition to the call of the committee, Bro. White made the following remarks in the *Review* of Jan. 11, 1870. But NO RESPONSE has been made.

WILL THEY RESPOND?

The position and work of Mrs. W. and myself, for more than twenty years, have exposed us to the jealousies of the jealous, the rage of the passionate, and the slanders of the slanderer. Having consciences void of offense toward God and toward men, we have kept at our work. But from our almost utter silence in the line of defense, accusers have grown impudent and bold, so that it has been thought best, for the good of the cause with which we hold so intimate connections, to meet their slanders with a plain statement of facts, which will probably appear in pamphlet form for very extensive circulation.

We have no personal feelings that we wish gratified. We have no lack of friends, or of public confidence.

And it is only for the general good of the cause, to put into the hands of our people a means of self-defense from miserable slanders repeated by those who are in sympathy with the dragon in his general warfare upon those who keep the commandments of God, and have the faith of Jesus Christ, that a statement of facts will be given.

Will those who know of things in the general course of Mrs. W. and myself, during the period of our public labors, worthy of exposure, or unworthy of Christians, and teachers of the people, be so kind as to make them known at this Office immediately. Have any heard unfavorable reports of us, they will please make statements of these reports, and forward them, with the names of their informants. This matter will be closed up soon. Those who respond, should do so without delay.

As to my business career, it is a pleasure to me to state that I am not conscious of taking from the general treasury of our people, or from any church, or from any person, one dollar unjustly. If I have, I call upon my enemies, as well as my friends, to show *when, where, and how*, and I will restore four-fold.

Our confession in this matter is simply this, that we have toiled on in the cause of God for more than twenty years unselfishly, and carried out the most rigid industry and economy, have suffered excessive weariness, cold and hunger, to save means to the cause, and have given of our scanty purses when we should have used the means for our own necessities. We now regret that we have robbed ourselves and family to help others, and have robbed the cause of God of more efficient service, by wearing out too soon, in the exercise of too rigid industry and economy.

JAMES WHITE.

In 1863, an effort was made by certain evil-disposed persons to injure Bro. White, by raising reports against his integrity in matters of deal. A call was then made to all interested to testify on the subject; with an es-

pecial request to those, if any such there were, who had knowledge of anything unfair or dishonorable in the course of Bro. White, to make it known. This call was kept standing nearly five months before the committee reported; but not a single individual came forward to openly accuse Bro. White of wrong. By refusing to respond to this call, those who had circulated these evil reports stood self-condemned.

On the other hand, many who had intimately known Bro. White for years, who had transacted much business with him, freely came forward to testify to his uprightness and integrity as a man of business, and as a Christian. These testimonials have stood uncontradicted to this day; and we re-publish them entire, in connection with those more recently received. The introductory statement is also re-published, as explanatory of the circumstances which called out these testimonials:

The circumstances which have led to the publication of the following pages, are set forth in the resolutions therein presented. The undersigned, the committee to whose care this matter was intrusted by the church of Seventh-day Adventists at Battle Creek, and the General Conference of Seventh-day Adventists, held at Battle Creek, May 20, 1863, have endeavored to fulfill the obligations placed upon them, not merely because so instructed, but under a sense of duty which they owed to the individual whose reputation has been assailed, as well as to the cause in which he is engaged.

It is not pleasant that prejudice, enmity, and malice, should so far take possession of people as to lead them to circulate lying reports, false insinuations, and wicked and unjust charges against any individual; but when a person is thus assailed, it may be a pleasurable duty, as in the case before us, to enter into the work of his vindication and defense.

For nearly five months, as the following record will show, an earnest invitation has been extended through the *Review*, which circulates wherever Bro. White is

known, to all those who thought that there was any ground for the complaints, charges, and murmurs, against him, to report their grievances, and have an impartial investigation of the matter. No one has reported himself aggrieved. His enemies have thus betrayed their own utter want of confidence in the work they have been doing. Their silence has sealed their ignominy. Hereafter, in view of this fact, none will be willing to place themselves in the contemptible position of circulating such reports, except those whose enmity and prejudice overcome their convictions of right and reason.

The result of this matter is satisfactory and gratifying to the committee, as it must be to all the friends of Bro. White, and to every lover of truth and justice.

U. SMITH,
G. W. AMADON,
E. S. WALKER.

DOINGS OF THE CHURCH IN BATTLE CREEK.

According to previous notice, the members of the church of Seventh-day Adventists of Battle Creek, Mich., convened at their house of public worship, on the 29th of March, 1863, Uriah Smith, one of the elders of the church, acting as chairman. The meeting was opened with prayer by Eld. Moses Hull. The following preamble and resolutions were read before the meeting, after which they were separately considered, and unanimously adopted:

Whereas, We have believed that the providence of God has called Eld. James White to lead out in the proclamation of the truth of the third angel's message, especially in the publishing department; and,

Whereas, The reputation of a man occupying so public a position becomes to him a treasure above all price, and not to him only, but to all those who may be connected with the cause which he is engaged in promulgating; inasmuch as in no more effectual way could

that cause be brought into disrepute, and its progress crippled and hindered, than by destroying the reputation of such a man; and,

Whereas, There are certain reports prejudicial to the character of Eld. White, as a man of upright and honest dealing, being extensively circulated through the country, and used to cut off his influence and that of his brethren, to shut the ears of the people against the truth, and steel their hearts against its reception; therefore,

Resolved, That we, the church of Seventh-day Adventists of Battle Creek, deem it our duty to take measures to ascertain the grounds of the charges, complaints, and murmurs that are in circulation, that they may be sustained, and action taken accordingly, or may be proved to be groundless, and the envenomed mouth of calumny and slander be effectually stopped. To this end, be it further

Resolved, That we appoint Brn. U. Smith, G. W. Amadon, and E. S. Walker, a committee to take this matter in charge.

Resolved, That we hereby earnestly request all those, far and near, who think that they have any grounds of complaint against Eld. White, all who have handed to him means that he has not appropriated as directed, all who think that he has wronged the aged, the widow, and the fatherless, or that he has not in all his dealings in temporal matters, manifested the strictest integrity, probity, and uprightness, to immediately report their grievances, and the grounds upon which they base them, to Uriah Smith, chairman of the above-named committee, that they may be received previous to the middle of May next.

Resolved, That we also hereby invite all those who have had dealings, more or less extensive, with Eld. White, since the commencement of his public labors, to testify in what light they regard his dealings, so far as their knowledge or observation goes, and send in their testimony as above directed.

Resolved, That then this whole matter be laid before the approaching General Conference, the last of May next, that the brethren then assembled may take such action upon it, as in the premises they may deem proper.

Moved, by Bro. Hull, that the proceedings of this meeting be published in the *Review*. Carried.

Adjourned *sine die*.

URIAH SMITH, *Chairman*.

E. S. WALKER, *Ch. Clerk*.

Battle Creek, Mich., March 29, 1863.

REMARKS.—The above resolutions are of themselves sufficiently plain and explicit, yet as chairman of the committee above named, I would urge upon all interested the necessity of prompt and immediate action upon resolutions 3 and 4. Those who are engaged in the circulation of the reports referred to in the foregoing proceedings, if they are acting honestly, think that they have grounds sufficient to sustain them. They now have not only an opportunity, but a request, to bring them forward that we may see and examine them. And let it be understood by them that if they refuse to do this, it will appear that they have been acting without even a conviction of truth upon their side, which certainly will not place them in a very enviable light; and in this case it will not only devolve upon them hereafter to ever hold their peace, but it would be well for them if the memory of their past course could be blotted from the minds of mankind.

Let those also to whom the course of Bro. White appears unimpeachable, and who can from their own experience testify in his behalf, not fail to send in their testimony. Ample time is given for all to send in what documents they may wish, and yet there is none to lose. It is due to Bro. White, it is due to all sincere lovers of the truth, it is due to the precious cause everywhere, that this matter be followed to a final settlement.

U. S.

The foregoing report of the doings of the Battle

Creek church, was published in *Review*, No. 18, Vol. xxi. In the next paper, of April 7, appeared the following call from Bro. White's own pen:

“FOR THE SAKE OF THE CAUSE.

“We would call attention to the doings of the church at Battle Creek, published last week. The church deemed it necessary, for the good of the cause, that there should be an investigation of our business career connected with the cause, and a printed report made. If flying reports be true, we should be separated from the cause. If an open and critical investigation proves them false, a printed report in the hands of the friends of the cause with which we are connected, may, in some instances at least, paralyze the tongue of slander.

“We urge all with whom we have dealt to report. If you are in the least degree dissatisfied with our dealings, we entreat of you to make it known. Are you satisfied with our course? make it known. Have we refused means of any of you, or returned means? state the circumstances to Uriah Smith, chairman of the committee. Let the facts be known. Read the doings of the church in No. 18 again, and be in season. For the sake of the cause, have this matter settled.”

One and a half months after this, May 20, 1863, General Conference assembled at Battle Creek according to appointment. The following extract from the report of its proceedings, shows the action taken by that Conference in this matter:

“The next business brought before the Conference was the matter which the Battle Creek Church at a special meeting, March 29, 1863, as reported in the *Review*, No. 18, voted to lay before the General Conference, in relation to the charges and reports that are in circulation concerning Eld. James White. As no one had reported any grievances pertaining to the subject in hand, according to the request in the *Review*, the committee could only report that fact to the Conference,

and place in its hands the more than threescore and ten fervent testimonials which have been received on the other side, with the recommendation that, as it seemed that no one dared appear, to sustain the aforesaid reports, some action be taken by this Conference to show the falsity of these reports, and vindicate before the world the character and course of Bro. White. On this matter the following resolutions were adopted :

"Resolved, That the committee employed by the Battle Creek Church, be empowered to act further in this matter in behalf of this Conference, and prepare for publication a record of the action of the Battle Creek Church relative to the accusations against Bro. James White, and the substance of the responses received.

"Resolved, That this committee shall invite, through the *Review*, further responses on this subject, for the space of two months."

In the same paper with this report appeared the following special notice :

"ANOTHER CALL.

"It will be seen by the doings of the General Conference published this week, that the committee appointed to receive testimony concerning Eld. James White, are invited to extend the time to receive such testimonies for two months from date. We therefore issue this special notice, that the attention of all concerned may be again called to it, and that his defamers may bring forward their testimony or be left without excuse. Be it understood, then, by all concerned, that two months from the date of this paper are granted for further responses to the resolutions passed by the Battle Creek Church, and published in *Review*, No. 18."

The resolutions calling for complaints on the matter in hand, if any had any to make, were here again presented, and the notice concluded as follows :

"The case at present stands thus : Accusations and charges received, none. Fervent and unqualified testimonials in Bro. White's favor, seventy-four. The matter might justly be closed up here, and the case decided according to these facts, as ample time and notice have been given ; but that none may have even an imaginary shadow of ground to claim that haste or unfairness is used in this matter, the time is extended as above noticed. At the end of the time specified the matter will be closed up, and the committee report as instructed. In behalf of the committee.

"U. SMITH, *Chairman.*"

Two months and a half have elapsed since the time of the above notice, to the present time of writing, Aug. 11, 1863, and still no attempts have been made to sustain charges against Bro. White, or justify complaints. Consequently, nothing has been given the committee to do in the line of investigating said complaints or charges. In obedience to instructions to "prepare for publication the substance of the responses received," they can therefore only present some of the testimonials in his behalf, to represent the feelings of those toward him who are of the day, not of the night, and who do not fear to come to the light lest their deeds should be made manifest.

TESTIMONIALS.

From Eld. J. N. Andrews.

BRO. SMITH: Having been intimately acquainted with Bro. James White for almost nineteen years, and having had opportunity to fully understand his management of financial matters much of the time since the first publication of the *Advent Review*, it gives me sincere pleasure to testify that I have entire confidence in his honesty, integrity, and uprightness. And I may add that I believe him to be especially called of God to the place which he has so long filled.

I would also say that Bro. White has ever acted

toward me a noble, generous, and unselfish part. And that he has repeatedly and largely donated from his own means to sustain me in this work. It has been my privilege to a considerable extent to know his course toward others who have been connected with the cause of truth. The same unselfish spirit has governed his conduct toward them as toward myself.

J. N. ANDREWS.

Adams Center, N. Y., April 13, 1863.

From Eld. J. H. Waggoner.

BRO. SMITH: The proceedings of the meeting of the church in Battle Creek are received, and as I heartily agree with the object and action of the meeting, I cheerfully comply with the request of the fourth resolution.

I embraced the present truth in 1852, and commenced correspondence with Bro. White that same year; and from that time to the present have transacted business with him on my own account, and much more for others. I can safely say that there are hundreds in various States, for whom I have forwarded money to Bro. White; and I have not known of a single instance of his misapplying means, or of diverting them from their specified object; nor has any complaint arisen from those for whom I have so acted. Were I the only one that could thus testify, I should still look upon this as extraordinarily good and careful management, considering our liability to mistake, the unfavorable circumstances in which the Office of publication has often been placed in past years, and especially that Bro. White was filling the various offices of editor, publisher, and traveling preacher. The wonder with me is, how he has so well succeeded in all his duties, without giving occasion for complaint.

In all my intercourse with believers and professed believers in the present truth, for over ten years, I have not found one individual who would assert that he knew that Bro. White had ever done any wrong in

his business transactions. In this remark I include the "Messenger party," with the leaders of which party I was well acquainted. They would throw out suspicions and insinuations, but not one of them would attempt to point out an actual wrong on the part of Bro. White, to even the least amount, notwithstanding their efforts were unceasing to criminate him and do him injury.

Another fact, well worthy of notice, has come under my observation. There are careful, faithful friends of this cause, whose study it has been, and is, to advance the truth with their means, who have at different times intrusted money in Bro. White's hands as the Office needed; these, I have noticed, are willing to trust him to any amount. The confidence of such is unmistakable testimony to his prudence and integrity.

Concerning the insinuations against Bro. White, of his having a desire to take advantage of individuals for his own personal interest or benefit, I can speak from positive knowledge and experience. More than once have I been partaker of his liberality in time of need, where he could have no earthly hope of a return or equivalent for such favors. It was through his instrumentality that a home was procured for my family, toward which he not only donated, but advanced money in my absence without interest, on which I learned he was paying interest at the time. He has not only made the interest of the cause his own, but also the interest of those laboring to advance the cause; and this so uniformly and to such extent as to satisfy me that all charges or insinuations against him in regard to business dealings, have their origin in the selfishness or malice of those who make them. Those who circulate these slanders, and those who profess to believe them, are not entitled to the plea of ignorance, for such facts as I have stated above are abundant, and always in the reach of those who wish to be informed.

Yours for truth and justice,

J. H. WAGGONER.

Leipsic, Ohio, April 6, 1863.

From Eld. J. N. Loughborough.

BRO. SMITH: I wish to say to the committee on the case of Bro. White, that I have been intimately acquainted with him for the last eleven years; and for about nine years of that time have lived near neighbor to him, during which time I have had deal with him, while acting as agent for *Review*, &c., to the amount of \$6000. I have never discovered in his deal with me, or with others, anything but the strictest uprightness.

As I have traveled with him, from place to place, he has ever manifested a tender regard for those in distress and want, and has often, in my presence, refused means from such, telling them that their duty was to their families, and not to him. I can say from what I have seen and know of his manner of managing temporal matters, that stories of his dishonesty, wronging widows, &c., are only slanderous and infamous falsehoods. I would say still further, that during the last ten years, Bro. and Sr. White have given me in cash from their own purse about one hundred dollars, besides many valuable donations in the line of clothing to myself and wife.

When it was thought best for me to buy a home at Battle Creek, Bro. White freely offered, and loaned me \$300 in gold for two years, without interest, while at the same time he was paying ten per cent interest on \$500. I also used his horses and carriage for the most of one year, he making no charge for the same. I never saw in him a disposition to overreach anybody in trade; but have frequently seen him pay poor brethren more than they asked for their work, or for articles they were selling to him.

J. N. LOUGHBOROUGH.

Allegan, April 14, 1863.

From Eld. Stephen Pierce.

BRO. SMITH: Agreeably to the resolutions of the Battle Creek church, and your own request, published in *Review*, No. 18, I do hereby depose and say: That

for more than ten years past, I have had, from time to time, in various ways, more or less dealings with Eld. James White; and I can cheerfully say I have no grounds of any complaint, in the least particular, as it respects the uprightness or justice of his deal; unless it be that in some instances he has been unjust with himself. And here I will mention an instance which occurred when the *Review* was published at Rochester, N. Y. I had previously written a series of questions requesting Bro. or Sr. White to answer them, and Sr. White, in order to answer them satisfactorily, wrote, somewhat densely over several sheets of large foolscap paper, for which I sent to the address of Bro. White, five dollars as a compensation for Sr. White's services; but instead of applying it thus, he credited it to me for the *Review*.

I do not say, "It was not appropriated as directed," but it was not applied as directed, but if I had imputed any wrong or unjust motive to Bro. White in applying that money as he did, I should expect to meet the doom of the slanderer, whom God says he will cut off. Ps. 101:5.

And further, I would say, on one of his recent tours to the East, I gave him two dollars as my share in defraying his traveling expenses, which he returned, utterly refusing to receive it.

And in all instances in which he has taken money of me, it has been in such strict conformity to the laws of justice, as has established in my mind an unwavering confidence in his tried virtue and integrity of principle in all his business transactions.

Yours in the field of battle, STEPHEN PIERCE.
Roxbury, Vt., May 4, 1863.

From Eld. Washington Morse.

BRO. SMITH: In regard to Bro. White, I would say that it is fourteen years last February since I first saw Bro. and Sr. White. This was at Waterbury, Vt. At

this meeting there was quite a purse made up, or money handed in, for the messengers; and, if I mistake not, Bro. White did not receive any of it, but suffered himself to be wronged, as it seemed to me.

In Sept., 1851, or '52, I met him again in Sutton, Vt., and the November following, if I mistake not, he met us in Conference at my house in Royalton, Vt. As I was carrying him and wife to the depot to take the cars, Bro. White pressed me to know if I had to bear the burden of the Conference; and as I was unwilling to tell him the particulars, he said to his wife, "How much money have you?" Said she, "Four dollars." Bro. White then said, "Ellen, if you will divide with Bro. Morse, I will give him two dollars more toward bearing the expenses of the Conference." This they did, and I reluctantly accepted it with tearful eyes. The next time I saw them was at Johnson, Vt., and as I was about to step into my wagon at the close of the Conference, Bro. White gave me two dollars more. I have known of his refusing to take money of myself and others, and also I have known of his sending money to assist those who were poor in Vermont. I shall ever remember his kind acts to me and others.

WASHINGTON MORSE.

Deerfield, Minn.

From Eld. Ingraham.

BRO. SMITH: I am happy to testify in favor of God's servants when I can speak from experience, and testify to what I know. I have been acquainted with Bro. White for eleven years, and have had some deal with him, and I have always found him strictly honest in every particular; and also I regard him one of the most liberal persons with whom I have ever been acquainted. Means that have been placed in his hands for his own benefit he has liberally bestowed on others, that they might be free from all encumbrance, and labor untrammelled in the vineyard of the Lord.

Five years since, I sold my home in Pennsylvania, to move West into the State of Wisconsin. Not receiving a sufficient amount for my place to pay my expenses West and purchase another, Bro. White advanced money on which he was paying ten per cent interest, and refused to take interest in return. Besides this, Bro. and Sr. White donated fifteen dollars for the same purpose.

In Bro. White's tour in Wisconsin in the year 1861, I accompanied him to Mauston and Marquette. At Marquette, about twelve dollars were raised to bear his traveling expenses, which he gave me to purchase an overcoat. For the interest Bro. White has taken in my welfare, I hope never to be guilty of the sin of ingratitude toward him, believing the motive that prompted him was to advance the cause of Jesus Christ, and not to serve his own interest.

WM. S. INGRAHAM.

Monroe, Wis., April 8, 1863.

From Eld. A. S. Hutchins.

BRO. SMITH: In compliance with the request made in the *Review* of March 31, I would say that I have been personally acquainted with Elder James White of Battle Creek, Mich., more than ten years. I am acquainted with his life both at his home and abroad, in public and around his own fireside; and I can unhesitatingly say that I have ever regarded him as a man of firm and undeviating Christian principles, possessing an undying love for the cause of the Lord, also large and disinterested benevolence. I would further say that I have had dealings more or less with him from our first acquaintance, in which I never saw the least reason to question his honesty as a Christian.

A. S. HUTCHINS.

Barton Landing, Vt., April 8, 1863.

From Eld. R. F. Cottrell.

BRO. SMITH: In compliance with the request of the church in Battle Creek, I would say, that I have been

personally acquainted with Eld. James White for eleven years this spring. During this time, I have dealt with him frequently, and to the amount of four or five hundred dollars (probably exceeding five hundred). I have also been acquainted with his dealings with others, and have never seen the least evidence of dishonesty in him, but believe him to be upright and strictly honest in all his deal. Moreover, I have known him to refuse and return a donation of \$35, by my hand, not because it was not needed, but because the givers were doing more than their share.

I have the utmost confidence in his integrity, and should have no fear in trusting any amount in his hands, on his fidelity alone. I believe that God's hand is in the work in which we, as a people, are engaged, and that his Spirit and providence have called Bro. White to occupy the place in the work which he occupies, and, consequently, as it is sometimes expressed, he is "the right man in the right place."

In love of the truth,
Olcott, N. Y., April 7, 1863.

R. F. COTTRELL.

From Hiram Edson.

BRO. SMITH: I have known something of Bro. White's management in his business affairs connected with the third angel's message from its rise. I have ever regarded him as strictly honest, just, upright, manly, and honorable, in all his business transactions. I have loaned him money at different times, which he has been faithful to repay. I have put money into his hands at different times as a donation to publish truth and advance the cause. He has at different times handed me back a part of what I handed him, refusing to keep it all. On one occasion I handed him \$70 or \$75, as a donation to advance the cause, of which he handed me back all but \$25 or \$35. He has sometimes refused to receive any means from me when offered.

The church at Roosevelt authorize me to say in their behalf that they have the utmost confidence in Bro. White's honesty and integrity, and consider his course manly and honorable. On one of his visits to this church they handed him ten dollars toward defraying his traveling expenses to this place, which he handed back as a donation toward painting our meeting-house. Blessed are ye when they shall say all manner of evil against you falsely for my name's sake. Rejoice ye, and be exceeding glad; for great will be your reward in Heaven; for so persecuted they the prophets which were before you. All things shall work together for good to them that love God, who are the called according to his purpose. The Lord plead Bro. White's cause, and bring him through and give him victory over all his enemies, is our prayer.

Yours in much love and esteem,

HIRAM EDSON.

Palermo, N. Y., April 30, 1863.

From D. R. Palmer.

BRO. SMITH: I have been acquainted with Bro. White for about fifteen years, and have dealt with him in sums, from a few dollars up to about \$1000; and I never have seen anything but the strictest honesty. The most of the above has been in connection with the cause of truth. Several times he has refused to take money when I have offered it to him, and in some cases has paid me back what I did not ask nor expect.

D. R. PALMER.

Jackson, Mich., April 10, 1863.

From Brethren in Western New York.

We, the undersigned, are personally acquainted with Eld. James White, and have dealt with him, some more, some less, and while he resided in our midst, at Rochester, N. Y., had a good opportunity of learning his

manner of deal and general course of conduct, and can say that we believe him to be strictly upright and honorable, nay, liberal, in his deal, and, consequently, we have unbounded confidence in his integrity.

J. T. Orton,	Rochester.
J. M. Lindsay,	Olcott.
Jonathan Lamson,	Hamlin.
John S. Wager,	Olcott.
Zerah Brooks,	Mill Grove.
D. C. Demarest,	Clarkson.
J. B. Lamson,	Rochester.
S. B. Craig,	Hamlin.
A. G. Smith,	Clarkson.
Mary Wager,	Olcott.
Eliza A. Lindsay,	Olcott.
Jane Demarest,	Clarkson.
Margaret Smith,	Clarkson.
Drusilla Lamson,	Rochester.
Phebe M. Lamson,	Hamlin.
Caroline Orton,	Rochester.
Jane Seaman,	Clarkson.

The above was written and subscribed at our Quarterly Meeting at Hamlin, April 12, 1863. There was no dissent from this testimony; but some present were not personally acquainted with Bro. White, and some that were, could not say that they had dealt with him. But there is no lack of confidence in Bro. White; at least, I do not know of any, and all those that are the best acquainted with him express unbounded confidence.

R. F. COTTRELL.

From J. S. Day and O. B. Jones.

BRO. SMITH: In response to the call in Review number eighteen for testimonies respecting Bro. White's character, we, the undersigned, have, for the last seven years, had deal with him to the amount of from five hundred to five thousand dollars. Therefore, we feel it a duty and also a privilege to speak. We have never

seen any cause for suspicion in any of his deal, either private, or in connection with the cause. We believe him to be a man of integrity, and that he will not withhold from any one their just dues, nor appropriate means put into his hands, with any selfish motive. We have known Bro. White to refuse money when urged to take it, and also to refund money where it had been paid in, for the reason that the donors were unable, or there was no special call for means.

J. S. DAY.

O. B. JONES.

Monterey, Mich., April 15, 1863.

From Cyrenius Smith.

I can testify that I have had dealings with Bro. White, more or less extensive, for the last eleven or twelve years, and consider his course one of unexceptionable integrity and benevolence. I have offered him money that he has declined to receive. I have donated money to the cause when it was needy, which Bro. White refunded to me when the publishing department was in a condition that he could. Moreover, I have labored for him more or less, since his residence in Battle Creek; and, as a general rule, he has paid me more than I charged, or was willing to receive. I have given considerable of my property to the advancement of the cause, but none for the personal or individual benefit of Bro. White. And during all the time that I have been acquainted with them, Bro. and Sr. White have repeatedly cautioned me against doing too much. I have never had a regret for what I have done. A man's own experience is with him the strongest kind of evidence; consequently, those who represent Bro. White as overreaching, and endeavoring to secure property to his own advantage at the expense of others, need not attempt to make me believe their reports. I am grateful for the prospering hand of the Lord that has been with me, so that I still have a competency left.

CYRENIUS SMITH.

Battle Creek, Mich., Aug., 1863.

From R. G. Lockwood.

BRO. SMITH: In compliance with the request in the *Review*, I cheerfully add my testimony in justice to Bro. White. An acquaintance of fifteen years and more or less deal for the past five have satisfied me in regard to his honesty and liberality. He has refused money from me, and also in some instances has paid me more than I asked for my labor. As to his increase of means, I refer the friends to Prov. 11:25.

R. G. LOCKWOOD.

Perry's Mills, N. Y.

From Aurora B. Lockwood.

BRO. SMITH: In addition to the above I can say, Having been closely connected with the Office during the years 1859 and 60, and the last year having spent most of my time laboring there, witnessing Bro. White's straight, upright and benevolent deal toward the poorer class, it has greatly endeared him to me, as a faithful servant of God.

AURORA B. LOCKWOOD.

Perry's Mills, N. Y.

From H. and D. S. Gardner, and R. A. Sperry.

BRO. SMITH: We hereby testify that we have placed means to a considerable amount in the hands of Bro. White for the advancement of present truth, and he has always made a faithful application of the same according to our wishes.

We have ever had unbounded confidence in his integrity and uprightness, and can testify to his benevolence to the afflicted, and that he has dealt truly and kindly with the widow.

H. GARDNER,
D. S. GARDNER,
R. A. SPERRY.

Kirkville, N. Y., Apr. 19, 1863.

From R. S. Rhodes and C. C. Aldrich.

BRO. SMITH: According to request in *Review*, number eighteen, we take the present time to give you our testimony in regard to Bro. White's deal with us. Whenever we have placed means in his hands to expend as he saw proper, he has done it to our entire satisfaction, *every cent*. We have also tried to have him take money of us to use for his own personal benefit, which he never would do. We believe him to be an *honest, upright man* and a *servant of God*. Yours, &c.,

R. S. RHODES,

CYNTHIA C. ALDRICH.

Addison, Mich., April 20, 1863.

From Eld. T. M. Steward.

BRO. SMITH: I would say that I have done business with Bro. White to some extent for the last eight years, and I regard him and believe him to be strictly honest in matters of deal, as in matters of faith. I have heard charges brought against him, but have met them, and never found one substantiated by the least shadow of evidence. They being simply generated by prejudice, as far as my experience goes, I shall credit no such reports.

T. M. STEWARD.

Mauston, Wis., April 28, 1863.

From Ira Abbey.

BRO. SMITH: I would add my testimony concerning my dealing with Bro. White, which has been about fifteen years. I have sent means to him to be used in the cause. It has always been appropriated to my perfect satisfaction. Once I sent him twelve dollars which he returned; at another time seventeen dollars, which he would not accept without paying. This does not look like selfishness.

IRA ABBEY.

Hubbardsville, N. Y., April 12, 1863.

From Rhoda Abbey.

BRO. SMITH: As I see a call in the *Review* to those acquainted with Bro. White to state facts concerning him, I would say that we have been personally acquainted with Bro. White nearly fifteen years. We have dealt much with him, and have always found him honest in all his deal. And when we have been disposed to give something to forward the cause of truth, he has been very careful about receiving it, lest we should suffer need. When he was in Rochester, I sent him five dollars which he returned.

RHODA ABBEY.

From J. P. Kellogg.

This is to certify that I have had dealings, more or less, with Eld. James White for the past ten years, and have always found him governed by the strictest integrity in his dealings, and appropriation of means, and generous beyond what I had expected, or what could be required. As an instance I will mention that on one occasion when he visited Michigan, I offered him money, which he declined to receive; and after his return home to Rochester, N. Y., I sent him \$40, intending it as a donation; but he afterward refunded the whole amount. I also offered a hundred dollars toward purchasing the power press; but Bro. White publicly plead against my paying it. Again, I lent him several hundred dollars, not intending to receive any interest on the same; but, at the time of payment, he persisted in handing me back the principal, and the interest.

J. P. KELLOGG.

Battle Creek, Aug., 1863.

From Eld. Joseph Bates.

BRO. SMITH: In answer to your request, I would state that I have not only had extensive dealings with Bro. White in the purchase of books, pamphlets, tracts,

and papers, for distribution, ever since the commencement of his public labors, but have also had the privilege of being with him in much of his public ministry, and about all the General Conferences during said period of time. In these Conferences his business transactions in relation to the cause and Office of publication, have been spread out before the Conference for their investigation and acceptance. Therefore, I unhesitatingly state that in regard to his business dealings individually, and my knowledge of his business matters, publicly as herein stated, I considered it my duty, as well as privilege, to assert that I believe him to be strictly honest and upright in all his business dealings.

JOSEPH BATES.

Monterey, Mich., April 6, 1863.

From A. B. Pearsall.

This is to certify that I have been acquainted with Eld. James White and his course for the past ten years; and in view of the reports that are in circulation about him, in regard to his obtaining means for his own benefit, I esteem it a privilege to state an incident in my own experience which shows the falsity of such charges. Learning that he was coming to Michigan to hold Conferences, in the summer, I think, of 1853, I got together a hundred dollars in gold to give him to use at his option. I tendered it to him; but, to my surprise, he declined it on the ground that I was going beyond my duty in the matter. At my earnest solicitation, he did, however, accept about fifteen dollars, saying that, on his return to Rochester, he would place to my credit what he did not use in traveling expenses, which he accordingly did, to the amount, I think, of five dollars. And since that time I have never seen anything, nor had any reliable information, of his taking a course in any respect to give any ground for the reports that are in circulation against him.

A. B. PEARSALL.

Battle Creek, Mich., June, 1863.

From David Arnold.

I have been acquainted with Eld. James White, editor of the *Advent Review and Sabbath Herald*, for the last fifteen years. I have been a contributor to, and constant reader of, the paper, and have visited the Office of publication at Oswego, Rochester, and Battle Creek, and, while the paper was called the *Advent Review*, was on the Publishing Committee. Thus being brought into close connection with, and having a deep interest in, the paper and its kindred publications of present truth, I have watched with deep solicitude the pecuniary and other interests of said publications, and have ever found in the character of the editor, persevering industry, frugal economy, business tact, sterling integrity, strict honesty, and a self-sacrificing devotion to the cause of present truth.

DAVID ARNOLD.

Fulton, N. Y., April 12, 1863.

From Henry Lyon.

In view of false reports respecting my course and circumstances, it is a pleasure to me to make the following statement:

I sold my property to the amount of \$4000, eleven years since. I divided with my children \$1500, and have lived on the remainder most of the time for eleven years. I am now in my age happily and comfortably situated, free from care and anxiety.

I have given for the last eleven years, several hundred dollars to sustain the Sabbath cause, for which I have never had a regret. Some of this means has passed through the hands of Eld. James White, and I have ever found him faithful in applying it as I designed. As an individual, he has never been benefited with a dollar of my money. When he published the *Review* in Rochester, N. Y., I urged him to take one hundred dollars, to use as he pleased, which he refused to take on such grounds. Nearly eight years since, Bro. White was at my house, at Battle Creek, in feeble

health. I offered him a number of bank notes, without stating how the money was to be used, and he refused it, and did not take any of it. I have lent him money with the express understanding that it was lent without interest, and he has paid me the principal and interest.

HENRY LYON.

Battle Creek, Mich.

We bear cheerful testimony to the correctness of the above, and would add that father and mother Lyon are able to furnish us with a good home, and we in return with pleasure care for them in their age.

MYRON J. CORNELL,
C. A. LYON CORNELL.

From Edward and Sarah Andrews.

BRO. SMITH: If the following statement can be of any service to your investigation of Bro. White's business affairs, the undersigned will feel highly gratified:

Having had some acquaintance with Eld. James White as early as the autumn of 1844, we feel that it may be duty to say that we found him then a young man, zealously and understandingly engaged in presenting and defending, by testimony from the word of God, this greatest of all events, the coming of the Lord in the clouds of heaven.

Soon after our sore and great disappointment, we became more fully acquainted with his labors and his character as a man of God, and as a faithful defender of those Bible truths by which we had been led out to expect, and wait for, the return of our Lord from Heaven; laboring to strengthen those who were discouraged, and meeting, with the strength and firmness of one commissioned of God, the distracting showers of fanaticism that Satan was permitted to pour upon the little remnant that were still waiting for the return of their Lord.

Up to this time, so far as we had become acquainted

with him, we had the fullest reason to believe him a man of the strictest moral uprightness. About this time, I think it was in the spring of 1846, we had additional reasons to regard him as a man commissioned of God to defend his truth; for so many were the different and discordant views held by different brethren, that we knew not what to receive, or what was Bible truth. At this time of great need, Bro. W. came to us with the third angel's message; and so clear and forcible was the truth that he presented, that we felt again that we were in possession of Bible truth.

Some time after this, Bro. White came to Paris, Maine, and there for several months published the *Review and Herald*. During this time we had an opportunity of becoming acquainted with him as a business man, and fully believe that his intention was always to deal carefully and uprightly with all men.

EDWARD ANDREWS,
SARAH L. ANDREWS.

Waukon, Iowa.

From Eld. B. F. Snook.

BRO. SMITH: In answer to the call for statements relative to the candor and uprightness of Eld. James White, I will observe:

1. That I have had a personal acquaintance with him for the past three years. In that time I have seen many things to increase my confidence in him, as an upright, noble-minded and honest Christian.

2. I have had some considerable dealings with him, and find in my experience that he is a man of his word, and strictly honest in his dealings.

3. He has, in my knowledge, shown a zeal and energy for the cause of truth that is truly commendable. He is thorough-going, and untiring in his efforts to do good.

4. He is the poor man's friend, as many can testify with grateful hearts. And here let me, for one, ac-

knowledge, with gratitude to him, that he has been a kind-hearted benefactor to me, for which I hope he may ever have the choicest blessings of Heaven. I think that in his heart dwells a great abundance of pure, disinterested, and generous benevolence.

5. In relation to complaints and reports of evil against him. I most sincerely believe that every thing of the kind is unfounded in right, and has its source in the evil hearts of the disaffected, and of such as reviled Christ and his dear followers. It is natural that he should be thus evil spoken of, for he who is led by the Spirit has been ever reviled and persecuted by the great adversary of his salvation. That Bro. White is persecuted and evil spoken of, is to my mind a good evidence that he is a man of God. Christ says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you." John 15:18-20.

With many respects, and much love for Bro. White, I am,

Yours in hope,

B. F. SNOOK.

Lisbon, Iowa, April 16, 1863.

From Eld. Moses Hull.

BRO. SMITH: In obedience to the call for those who have had business dealings with Eld. White, to testify in what light they regard his dealings, I esteem it a privilege to say a word. I have dealt with Bro. White to the amount of several hundred dollars, and have found him strictly honest in every particular.

But I must be permitted to transcend the limits of the call of the Conference, and say that I have, during a six years' acquaintance, found him the most liberal man with whom I was ever acquainted. To record the cases of pure, disinterested benevolence of Eld. White

toward myself and family, would be to commence with the V he handed me the first time I ever saw him, and write my history from that time to this.

Suffice it to say that when I first saw Bro. White, I had nothing in this world that I could call my own. Now I own a house and lot worth \$500, besides having plenty in and around my house to render self and family comfortable. To the purse and influence of Bro. White I owe it all.

MOSES HULL.

From Elsa P. Below.

BRO. SMITH: I wish to say that Bro. White has never been benefited by any of my property. While the Review Office was in Rochester, N. Y., I at one time sent him \$35, mentioned in the testimony of Bro. Cottrell, which he had an opportunity to keep, had he been, as represented, disposed to take every advantage to appropriate means to his own use. Instead of this, he returned it to me. Since living in Battle Creek, he has, with the exception of \$1, declined receiving pay from me for the *Review*, on the ground that I should receive it free. He has ever manifested in my behalf a disinterested liberality. I earnestly protest against the use that has been made of my name in complaints against Bro. White.

ELSA P. BELOW.

Battle Creek, Mich., Aug. 12, 1863.

From A. N. Curtiss.

BRO. SMITH: I have had some personal acquaintance with Eld. James White since 1850, and also through the *Review* have had knowledge of his public course. The last time I saw him was at the Roosevelt Conference, Aug., 1861, where I made a small donation of \$2.00 to help pay his traveling expenses on his Eastern tour. And although he had received but a few dollars since leaving Battle Creek, he declined taking it, preferring that I should advance it on the *Review*, as he said the Office was in need.

Soon after I returned home I lost a horse. The news of my loss reached Bro. White, and he very generously returned the \$2.00 as he said he thought I needed help.

I would say that I have been knowing to his returning much larger donations where he felt individuals were doing too much.

Yours in love,
Camden, N. Y., May 14, 1863.

A. N. CURTISS.

From G. W. Holt.

BRO. SMITH: I have been personally acquainted with Eld. James White from the commencement of his public labors in the publishing department, and have had dealings with him to some extent. I can say that in all his dealings with me he has manifested the strictest integrity. As far as my knowledge and observation extend, every dollar, and even dime, that has been handed to him has been appropriated as directed. He has always opened his hands wide to the worthy poor among us, and the aged, the widows, and fatherless, have shared largely of his sympathy. I have reason to believe that his motives have not been selfish, but purely for the interest of the cause in which he has served.

G. W. HOLT.

Lovett's Grove, Ohio, April, 1863.

From Elder J. B. Frisbie.

BRO. SMITH: I wish to say in behalf of Bro. White, that I have been acquainted with him for nearly ten years, have lived a neighbor to him for six or seven years, and have had hundreds of dollars of deal with him. I have the utmost confidence in his honesty. He has always done as he has agreed with me, and with others, as far as I have known. And it should forever satisfy all who are acquainted with the circumstances of his really owning the power press, and having in his hands a large amount that he might have legally held, had he been so disposed. He freely signed all over to the Association, and instead of taking a large salary that many could not have objected to, he only asked the small sum of seven dollars a week.

J. B. FRISBIE.

Chelsea, Mich., April 13, 1863.

From S. T. & S. B. Belden.

[Since the tongue of misrepresentation and slander has even presumed to malign the motives and efforts of Bro. White in behalf of his father and mother-in-law Harmon, from whom he has never received a dime, we deem it duty to present the following testimony from those with whom they lived, mostly, and who are acquainted with all the circumstances of the case, which they left with Bro. White, previous to their removal to the West.—COM.]

Whereas we have reason to fear that some have wrong impressions as to the course pursued by Bro. and Sr. White in relation to father and mother Harmon, it is a pleasure to us to state, that it is our sincere belief that what they have done has been with sincerity of heart to make our parents comfortable and happy; and that, to our certain knowledge, Bro. White has been to considerable labor, care and expense, in building, and in providing for their comfort, for which he has received nothing, and asks nothing.

STEPHEN T. BELDEN,
SARAH B. BELDEN.

From the Church in Washington, N. H.

BRO. SMITH: Agreeably to your request, we, as a church, in Washington and vicinity, having had an acquaintance more or less, with Bro. White since the rise of the third angel's message, do hereby express our fullest confidence in his integrity and uprightness. And further, we would express the conviction that all this ado about Bro. White's dishonesty is gotten up by the great enemy of good to destroy his influence, and thus retard the work of the Lord. We deem this expression due Bro. White. It is due the cause of truth, and not only do we consider it our duty, but it is our highest privilege, to testify in his behalf. He has our warmest sympathy, and our fervent prayers.

In behalf of the church.

Newport, N. H., May 11, 1863.

H. P. WAKEFIELD.

From E. S. Walker.

I hereby certify that I have been acquainted with Eld. White for about three years; and since the formation of the Publishing Association, have been closely connected with him in business relations in the Office. During that time the dealings between him and the Association, including the

property in his hands, which was passed over to the Association after its organization, and ordinary business transactions since that time, have amounted to over \$16,000. From the position I have occupied in the Office, I have had ample means of observing his dealings with others; and it gives me pleasure to testify that in all my business relations with him, and in what I have seen with reference to his dealings with others, I have uniformly found him to be strictly upright in all his business transactions.

E. S. WALKER,
Sec'y S. D. A. P. Association.

From Elder Isaac Sanborn.

TO ALL WHOM IT MAY CONCERN: I hereby affirm that I have dealt to the amount of several hundred dollars with Eld. James White, and believe him to be a strictly honest, upright, and honorable man.

ISAAC SANBORN.

Johnstown Center, Wis.

From Those who Know.

We, the undersigned, having been connected with the Review Office, in the employ of, and intimately acquainted with, Eld. James White, for the past ten years, deem it our privilege to make some statements concerning his general course. We consider that if here he has erred at all, it has been in taking too much pains to conform to the prejudices of unreasonable men, putting the publications down to too low rates, and depriving himself of many advantages which he ought to have enjoyed. If any think that Bro. White's object in conducting the publishing department has been to make money, let them compare the prices at which publications were offered when the business was entirely in his hands, with the prices of publications now when the whole business is in the hands of the Publishing Association, and which are uniformly higher than, and in some cases double, what they were then.

Again, when Bro. White had plead for the formation of an Association to which he might transfer the property in his hands, and one had been formed for that purpose, all that the friends had contributed to establish the Office of publication from first to last, was carefully footed up, and every dollar, with an addition of one thousand dollars for the use of material, made over to the Association, together with the hard-earned and valuable lists of subscribers for the *Review* and *Instructor*, and the right of re-publishing the numerous

works on present truth, which alone, in a worldly point of view, would be considered a handsome property. There was still a competency left in Bro. White's hands. How had this accumulated? From the energetic, careful, and judicious management of the business, carried on to a great extent by capital which he had borrowed on his own responsibility. To whom does this belong? To the man who had thus, for fifteen years, faithfully earned it. Was any one wronged by this? All who had purchased of the Office books or papers, had received the value of their money in them at low rates; and all who had donated saw those donations transferred, with a large increase, to the Association, where they now are, and can be shown to have advanced one-fourth in value on the original figures. And here we would take occasion to gratefully acknowledge the prospering hand of the Lord, which, through the faithfulness of Bro. White, has placed the Office in its present flourishing condition in this respect. We would say, then, to all those who seem to be unwilling that Bro. W. should have a penny unless they know where and how he got it, that this is the source from which he has fairly, honestly, and, in a worldly point of view, dearly, obtained it.

Systematic Benevolence is another point on which insinuations have been thrown out against Bro. White, as though he had urged this measure for his own personal profit. Nothing can be further from the design of that system, and from the facts in the case. Bro. W. never designed to receive, and never has received, a particle of benefit personally from that fund. There is not a dime of the means so raised, under his control, as every one knows who is at all acquainted with the system. While, at the same time, he has paid in to the Battle Creek s. b. treasury, since the adoption of that system in this church, over one hundred dollars.

In conclusion we would say that, throughout our acquaintance with him, we have uniformly found him fair and upright in his dealings with all classes, being in his liberalities better than his agreements, and in his dealings, going beyond his promises; and that the longer we have been associated with him, the more occasion we have had to honor him as an employer, esteem him as a man, and love him as a Christian.

U. SMITH,
H. N. SMITH,
G. W. AMADON,
J. F. BYINGTON,
J. W. BACHELLER.

To present more testimonials would only unnecessarily weary the patience of the reader. We therefore conclude to give only the names and addresses of the following individuals, from whom we have received testimonies similar to the foregoing:

I. C. Vaughan,	Hillsdale,	Mich.
A. H. Hilliard,	Otsego,	"
Geo. Leighton,	"	"
J. P. Hunt,	Saginaw,	"
E. Pratt,	Battle Creek,	"
D. J. Burroughs,	"	"
A. Gleason,	Hillsdale,	"
J. D. Morton,	Adrian,	"
J. P. Rathbun,	New Hudson,	"
M. Kunselman,	Parkville,	"
E. J. W. Bovee,	"	"
A. A. Marks,	Burlington,	"
Church in Convis,	"	"
L. Kellogg,	Matherton,	"
L. Russell,	Cooper,	"
L. Lathrop,	Freeport,	Ill.
S. Myers,	Yankee Hollow,	"
H. H. Bramhall,	Braceville,	"
L. O. Stowell,	Plum River,	"
S. Robinson,	Girard,	Ind.
H. A. St. John,	Ayersville,	Ohio.
John Clarke,	Lovett's Grove,	"
L. G. Bostwick,	Lynxville,	Wis.
D. A. Smith,	Geneva,	"
W. E. Cheesebro,	"	"
A. E. Dartt,	Baraboo,	"
A. G. Carter,	Rubicon,	"
J. P. Benedict,	Columbus,	"
Wm. Treadwell,	Roosevelt,	N. Y.
H. Hilliard,	Grass River,	"
Wm. Lawton,	West Winfield,	"
S. B. Whitney,	Malone,	"
C. O. Taylor,	Perry's Mills,	"
L. Haskell,	Norfolk,	"
Abel Tuttle,	Sandy Creek,	"
J. A. Laughhead,	Elmira,	"
A. Abbey,	Deansville,	"
D. Abbey,	"	"
H. C. Crumb,	De Ruyter,	"
F. C. Castle,	Grass River,	"
M. C. M. Andrews,	New York City,	"

Mary Moody,	New York City,	N. Y.
Jane Crump,	" "	"
A. Woodruff,	Palermo,	"
E. L. Barr,	Wellsville,	"
J. T. Mitchell,	Lisbon,	Iowa.
J. Dorcas,	Tipton,	"
Church in Knoxville,	"	"
E. W. Darling,	Chester,	"
Timothy Bryant,	North Jay,	Me
Wm. Bryant,	"	"
N. N. Lunt,	Portland,	"
E. Lobdell,	"	"
S. W. Flanders,	Canaan,	"
E. M. Flanders,	"	"
L. J. Richmond,	Vernon,	Vt.
John Lindsey,	Ulysses,	Pa.
J. G. Wood,	Brodhead,	Wis.

TO THE PUBLIC.

In concluding their labors, and submitting them to the church and the public, the committee would again call the careful attention of all whom it may concern, to the result presented in this vindication. None can claim that the notice of this matter was not sufficiently definite and extensive, and the time given, sufficiently long for all to report their complaints against Bro. White, for examination and settlement, who were disposed to do so. Yet no one has presented any complaint of being wronged by him. None have charged him with taking advantage of their circumstances to favor himself, or extorting from them means under any plea or pretense whatever; while the testimonies herein given, show that his course has been almost one continued refusal to accept of means that have been urged upon him, with repeated cautions to those who in the liberality of their hearts desired to contribute to advance the cause of truth which they loved, not to go beyond their ability in so doing.

And why have none come up with wrongs charged against Bro. W.? Simply because no such wrongs do in truth exist. There are those who would assuredly have endeavored to sustain the reports they have been circulating, had they not been conscious of the utter impossibility of carrying their

point, and that an investigation would only result in an exposure of their own shame. What fact could more triumphantly vindicate his course and standing?

Lovers of truth and honesty, what will you do in view of these facts? Will you suffer yourselves to be biased and imposed upon by the false reports of unprincipled persons? or will you give to such facts as these the weight to which they are entitled? There may be some so lost to every principle of honor, as to still endeavor to vilify and abuse the innocent; but we do claim that none who pretend to either Christianity or respectability should, and we believe that none such hereafter will, give aid or countenance to these things.

Finally, we heartily commend Bro. White to the confidence and sympathy of Christians everywhere, believing that the time is not far distant of which he can truly say,

"Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality."

U. SMITH,
G. W. AMADON, } Committee.
E. S. WALKER,

In the former part of this pamphlet (pp. 15, 16), we have spoken of the financial workings of the Publishing Association for the year ending May, 1869. The capital at the close of the previous year was \$35,996.59. There should have been an increase of not less than ten per cent, that is to say, of \$3,599.65. There was donated to the Association during the year, \$372.28.* These two sums would have made the property of the Association \$39,968.52 at the end of the year. But there was not only no increase, but an actual diminution of the capital to the amount of \$3,260.06. And if to this we add the above-named ten per cent, and the donations made during the year, we find the real loss to be \$7,231.99.

*On page 16 there is an error in the amount of donations. Instead of \$1,046.35, it should have been \$272.28, as above.

But the result for the financial year ending March 17, 1870, a period of only ten months, is in marked contrast with this. The capital during the year which ended May 15, 1869, had diminished to \$32,736.53. But in marked contrast with this during the financial year just past, consisting of only ten months, the capital of the Association has arisen to \$40,487.69, being an increase of \$7,751.16. These figures speak for themselves. They plainly indicate the change from the management of the past few years of loss, to the present prudent management of Bro. White. And lest any should say that the valuation of 1869 was made too low, and that of 1870 is made too high, it is proper to add that the brethren who have had the management for the past few years, and whose interest it was to guard against each of the errors here mentioned, are the ones who have made each of these valuations.

In view of the state of backsliding which has become so established in the Battle Creek church during the years of Bro. White's sickness, the following resolutions were adopted by that church just before the assembling of the General Conference in March last:

"*Resolved*, 1. That all who have really become children of God, have received an assurance of acceptance with him, the gift of the Holy Spirit as a Comforter; even the Spirit of adoption by which we cry, Abba Father.

"2. That it is the privilege and duty of the Christian to have this sweet assurance from day to day; and that it is not safe to trust in past blessings, but that a present, living experience is indispensable.

"3. That those who are truly converted, will bear the fruit of the Spirit; that they will have a deep and lively interest in the things of God, and that they will ever be ready to bear testimony for Jesus, and will esteem it a privilege to labor for the conversion of souls, and to sacrifice for the prosperity of the cause.

"4. That those who do not possess the character delineated in the foregoing resolutions, lack a genuine

Christian experience, and should seek with all the heart for immediate conversion.

"5. That those who are not accepted of God are not his children, and should not belong to the church.

"6. That we, as a church at Battle Creek, have for a long time been in a backslidden state, fitly described by the message to the Laodiceans.

"7. That we have in this condition of blindness and waywardness committed great and grievous sins that have brought dishonor upon the cause of God, and almost destroyed the prosperity of the work here.

"8. That the principal cause of our wicked and reckless course of conduct has been that we have disregarded the testimonies given through the gift of prophecy; many having treated them with indifference, and some even with contempt.

"9. That the only way of escape from our present deplorable condition lies in a heartfelt confession of our wickedness in the past, that we have set at naught this voice of God to us; and in a strict compliance from this time forward with all which that voice requires.

"10. That the salvation of this church depends upon immediate and decisive action, to the end that each of its members give good evidence of conversion, or be promptly disfellowshipped.

"11. That unless the church shall be thus thoroughly renovated, it will be unsafe for the Publishing Office or the Health Institute to remain longer in this place.

"12. *Resolved*, furthermore, that as God has repeatedly shown that not only faithful, but *picked*, men are needed at the heart of the work, we recognize the necessity of the removal from this place of all such persons as are not qualified in both mind and heart to bear the responsibilities peculiar to the post.

"13. That, in view of this fact, we do hereby severally pledge ourselves to cheerfully submit to the action of the General Conference, in our individual cases, whether it be decided that we ought to remain in, or remove from, this place."

These resolutions were approved by the action of the General Conference in the following words:

"*Resolved*, 1. That we approve of the recent action of the Battle Creek church, and indorse the resolutions adopted by it. And we further express, as the mind of this General Conference, that the Publishing Association has a right to insist that the influence surrounding its Office shall be of the best kind. And it is our decided opinion that when unconsecrated persons, without advice, move into the neighborhood of the Office, and call the editor, officers, and employees, away from their business to attend to their personal difficulties, they are hindering the cause of God, and robbing the Lord's treasury, by occupying the time of those who are called and employed to devote their strength and energies to this sacred work.

"2. That in view of our past experience and the troubles arising in this direction, we disapprove of, and protest against, persons' moving into the neighborhood where the Office is located, without first consulting the Executive Committee of the General Conference."

The Conference also adopted the following resolutions relative to the causes of their backsliding:

"*Whereas*, We as a people have held the doctrine of the perpetuity of spiritual gifts, and professed to believe that 'the spirit of prophecy' was manifested among us as 'the remnant,' (Rev. 12:17; 19:10.)

"*And whereas*, Our faith on this subject has been, to a very great extent, a merely nominal or dead faith, as the following facts bear witness:

"1. The Testimonies of the Spirit have faithfully warned against the spirit of worldliness and selfishness, yet very many of the persons professing to believe the Testimonies have manifested this spirit in their lives.

"2. The Testimonies have spoken most pointedly of the danger arising from the licentious tendencies of the age, and of the necessity of purity of heart and life, yet we have had a most deplorable case of depravity devel-

oped by a minister and in a church professing also to believe the warnings.

"3. The Testimonies have, from time to time, warned of the danger of pursuing certain courses of action by those having charge of, or laboring in, the Review Office for several years past; yet those in the Office where these Testimonies were published, and whence they were sent forth, have, in many important particulars, pursued exactly the course against which they were warned, thereby contradicting their profession and wounding the cause; therefore,

"*Resolved*, That we will humble ourselves before God for these things, and endeavor to so walk in harmony with the teachings of the Spirit, as no longer to present such inconsistency in our lives, and to grieve God's Spirit away from us.

"*And whereas*, In these things we have seen that those who disregard these Testimonies, whether in private or public life, have shown themselves to be lamentably weak in judgment, and have wounded themselves and the cause by their unfaithfulness; therefore,

"*Resolved*, That we recognize the wisdom of God in the 'Testimonies to the Church,' and that it is dangerous and destructive to disregard or neglect their instructions; and we confess our weakness and inability to carry on this sacred work to divine acceptance without their aid."

As an act of justice to Eld. White, the Conference adopted the following resolutions:

"*Resolved*, That we express our high regard for the labors of Bro. James White, not only as a minister and a writer, but also for his efficient management of our publishing department; and we further express our perfect confidence in his integrity as an honest man and a devoted Christian; and we request him to accept the oversight of our business affairs for the coming year.

"*Resolved*, That we deplore the errors and wrongs committed by those who had the management of the Publishing Association and the Health Institute during

the period of Bro. White's prostration by sickness, and that we acknowledge the painful experience as teaching us the lesson that those who neglect the Testimonies of the Spirit of God will be sure to commit serious errors in the work of the third angel's message."

Of the Book Fund we have spoken in the former part of this work. On examination of the subject, the Conference made the following expression :

"*Voted*, That we hereby express our confidence in the wisdom and integrity of Bro. White in his management of the Book Fund; and that we request him to continue to have charge of it."

In addition to the testimonials presented in this pamphlet, we offer the following preamble and resolution, which were passed under circumstances calculated to give them decided weight. In the meetings preliminary to the late General Conference, it became necessary to examine into the standing of the cause in Battle Creek, and to inquire into the origin of certain reports which had been circulated against Eld. White. After much patient investigation, it was made apparent that the cause had not been well sustained, and its interests had not been properly guarded by those who bore the responsibilities of the work in Battle Creek during the period of Bro. White's absence on account of his sickness. The reports and insinuations detrimental to Eld. White were raised by those who had been reproved by him for their careless or slack method of conducting the business of the institutions connected with the cause, or from disaffected and unconsecrated ones whose perverted sympathies were uniformly given to the wrong side. These reports or insinuations calculated to raise doubts in regard to Eld. White's course, have been quite extensively circulated. The meeting at which the resolution referred to was passed, was composed of the friends of the cause from various States. It was adopted unanimously, and in a manner to show their hearty acquiescence in it, and their investigation

enabled them to move advisedly. The preamble and resolution are as follows :

"*Whereas*, In our recent meetings there have been great and grievous wrongs brought to light, as having been committed by those who have had charge of the Review Office and Health Institute for a few years past; and,

"*Whereas*, The sympathies of this church were largely extended to those who did the wrong, and a spirit of rebellion was raised against Bro. White when he attempted to correct the wrongs; therefore,

"*Resolved*, That we hereby extend our heartfelt thanks to Bro. White for his faithful discharge of duty, and for his vigilance and energy in guarding the interests of the cause of God; and we consider that his course entitles him, not only to our gratitude, but to our sincere Christian love and sympathy; and we promise him our decided and united support in the future."

Eld. White, as will be seen by the calls in this pamphlet, has always courted investigation of his course in managing the affairs of this work. While no one comes forward to impeach him, hundreds stand ready to testify to his integrity and uniform fairness in all business transactions, and to his kindness and liberality. And here we have a gathering of several hundreds of the most intelligent and devoted friends of the cause from Maine to California, after investigation of the facts, not only indorsing his general course, but heartily thanking him for doing as he has done, and promising to support him in pursuing the same in the future. If any still give heed to floating reports or wicked insinuations after this public vindication, we shall be forced to conclude that they are more easily swayed by such reports than by positive evidence.

In concluding this defense of Eld. White, we cite the following article from the columns of the *The Advent-Christian Times*, written in reply to the charges of T. M. Preble. The article sufficiently explains itself, and it will be found valuable as an answer to a multitude of

charges and insinuations. We copy it from the *Times* of Jan. 11, 1870, as follows:

THE ARTICLES OF ELD. T. M. PREBLE.

TO THE EDITOR OF THE ADVENT-CHRISTIAN TIMES: In the months of July and August last, there appeared in the columns of the *Voice of the West* a series of articles from the pen of Eld. T. M. Preble, entitled, "Ellen G. White and Her Visions." We have had no opportunity to read these articles till now, having both been absent from the Office of the *Advent Review* during the summer and until within a few days past. Having now carefully read them, we think it our duty to speak briefly in reply, and request, as an act of justice, that our reply be inserted in the *Voice of the West*, now bearing the name of *Advent-Christian Times*. We might justly complain of the spirit which breathes through these articles; yet as this harshness of expression benefits no man in the estimation of the candid, we pass it by. We come, therefore, directly to the statements of Eld. P. He opens his quotations from the *Review*, of Nov. 17, 1868. Here is the sentence as given by Eld. Preble:

"Seventh-day Adventists . . . regard Sabbath-keeping essential to salvation; therefore, according to the principle laid down by Eld. G., they cannot fellowship those who violate the law of the Sabbath."

Here are the words as written by Eld. White:

"Seventh-day Adventists believe it essential to salvation to keep all ten of the commandments. Consistent with their position, that the fourth commandment should be obeyed as sacredly as the other nine, they regard Sabbath-keeping as essential to salvation," etc.

It is thus seen that Eld. P., by putting parts of two sentences into one sentence, wholly hides the real ground on which Eld. White bases his argument. No man can show any flaw in the reasoning that if obedience to the ten commandments is essential, then the fourth commandment can no more be disregarded than

can the second. But when we make the ten commandments essential to salvation, we occupy ground held substantially by almost every evangelical denomination. It is true that these denominations hold that the day of the Sabbath of the fourth commandment has been changed; but they hold that commandment as still obligatory. And hence they occupy ground in common with ourselves, that the ten commandments must be obeyed.

Eld. Preble next quotes the words of W. H. Ball, from the *Voice of the West*, of Jan. 1, 1867. He gives authority to the words quoted by saying that W. H. B. "is now a member in good standing among Mrs. White's followers." That W. H. B. thought himself doing God's service when he wrote the words which Eld. P. quotes from the *Voice*, we have no doubt: yet when he stated that Seventh-day Adventists hold that there are now no genuine conversions outside of their own ranks or their own teaching, and that no persons but themselves enjoy the favor of God, he stated this on the authority of his own reasoning or inference, from a single unguarded sentence in the *Review*. We do not hold such sentiments. Eld. Preble does us great injustice in thus making us responsible for the deduction of W. H. B. He is aware that this writer from whom he quotes has since made humble acknowledgment of the wrong done us in the articles which he wrote in the *Voice of the West*. He has done all that lay in his power to correct his injustice toward us. He made an acknowledgment of his wrong through the *Voice*, now *Times*. As Eld. P. has full knowledge of the frank and honorable retraction of W. H. Ball, he cannot be justified in the use he makes of his assaults upon us. Here are some of the words in which W. H. B. acknowledges his unjust course toward the Seventh-day Adventists. They are taken from the *Review* for July 7, 1868. He says:

"I have put forth my best efforts to prejudice and influence first-day Adventists against this people and

their views. I now see my mistake, and deeply feel my wrong in so doing."

Eld. P. next proceeds to quote from reproofs contained in Sr. White's printed testimonies, to show (1) that the people who receive her teachings are much worse than other religious bodies; (2) that this evil condition is the result of her labors. It is very certain that much of Sr. White's writings consist of reproof. It is also true that her labors in this respect are principally confined to those who have some degree of regard for her admonitions. Now observe the injustice of Eld. Preble's reasoning: Because Sr. White reproves wrongs among our own people, and is comparatively silent concerning the wrongs of other religious bodies, it follows in his judgment from her own showing that the people who receive her admonitions are much worse than those who have no interest in them. But Eld. P. should bear in mind that many of the persons thus reprov'd did, at the time of receiving such reproof, think themselves about right; and that they felt concerning their own cases very much as do our religious friends who belong to the various denominations around us. The Seventh-day Adventists believe that there is danger of self-deception; and that one of the most important reasons why the gift of prophecy is placed in the church is that reproof may be given, and wrongs may be pointed out in the cases of those who are self-deceived. Are there no cases of worldliness, overreaching, and guile, among our first-day Advent brethren in which nevertheless the persons concerned are completely self-deceived? Are there no cases of hidden wickedness that need to be exposed, that the unwary may be saved from ruin? Are there no churches, nor ministers, nor laymen, among them, deserving of severe and searching reproof? Did there exist in their ranks a reprover like Sr. White, we might judge something of the relative condition of the respective bodies by the reproofs respectively given. But whatever may be said against Sr. White, or the Seventh-day Adventists, whoever will

candidly read her writings will be constrained to say that they expose and condemn wrongs of every kind, and that they do not in a single case justify wrongs or evils. It is certainly very unjust to quote her severe censure of certain wrongs, and then to treat those wrongs as the direct result of her labor.

Our limits will not admit the notice of everything referred to in the articles of Eld. P. We will attend to those of chief importance.

Eld. P. quotes the statement of Sr. White relative to the small compensation which she has received for the labor of writing, and apparently to cast discredit upon this, and to show that she is a worldly, money-loving woman, he quotes also the following from Testimony, No. 14: "I have \$500 in stock in the Institute." Now this looks very bad to the readers of the *Times*. Yet had Eld. P. quoted the *whole sentence*, it would present a very different aspect. Here it is:

"I have \$500 in stock in the Institute, which I wish to *donate*; and if my husband succeeds well with his anticipated book, he will give \$500 more." p. 12.

Sr. White has donated to the Health Institute the above-named sum; and Bro. White, as intimated by Sr. W., has done the same. These facts show that Eld. P. has, in this case, treated Sr. W. very unjustly.

Sr. White speaks with great severity of those who move to Battle Creek ostensibly to share in its religious privileges, but really to promote their worldly interests. That such persons have brought evil into that church, is very true. But that this is chargeable upon the one who reproves the wrong, is entirely untrue.

These things have to be encountered by other religious bodies, though they may not be reprov'd and corrected by them as they deserve. Let it be borne in mind that Eld. Preble is professedly exposing the evil influence of the visions over those who embrace them. With this view, he quotes, at considerable length, from Testimony No. 16, wherein certain persons are strongly reprov'd for selfishness, especially in the case of Sr.

Hannah More. This may, in the opinion of Eld. P., afford proof that the visions tend to evil; but we fail to see how any reasonable person can regard it in that light. Nor does it aid his cause to say that those who were thus reproved were believers in the visions, while it is certain that wherein they erred they acted contrary to the uniform teachings of the visions. But it may be said that the testimony of Sr. W. proves the Battle Creek church to be worse than those who have no faith in the doctrines which that church professes to believe. But the persons reproved presented to human appearance no more selfish conduct than is constantly displayed by other classes of professed Christians. The testimony presented no contrast; it did not say that they "were sinners above all" men who profess godliness, but faithfully pointed out the wrongs done, that more watchfulness might be practiced, and such errors be avoided in the future. Surely, if such testimony as this stirs up the feelings of individuals, the fault is with themselves and not with the testimony which condemns the wrong.

Eld. Preble uses very freely the reproof given the Battle Creek church in the case of Sr. More. That church is indeed very severely censured for criminal neglect in her case. Yet cases of a similar kind are transpiring in almost every community around us. This does not lessen the guilt of the Battle Creek church; but it does indicate that they are not alone in this kind of transgression. The case of Sr. More is as follows: While a missionary in South Africa she embraced the Sabbath of the fourth commandment. This closed against her the door for further labor in that position. She returned to the United States, and after spending a season in Massachusetts and Connecticut with our people, and with her own relatives, she came to Battle Creek, hoping to find employment as a teacher. She was in destitute circumstances, but her modest, retiring manner caused her to refrain from speaking of her wants, and with criminal neglect they were not in-

quired into. As it was not, at that time, convenient to get up a private school for her, the thing was neglected, and so this worthy woman left Battle Creek for Northern Michigan, where she died the following winter. This neglect on the part of the Battle Creek church was very culpable; although many persons in all denominations are pursuing a course similar to this their whole lives long, and yet supposing themselves good Christians. But it is extremely unjust to make Sr. White responsible for the wrong which she so pointedly condemns. Such a course on the part of Eld. P. can be justified when it is shown that her visions have ever sanctioned these wrong things.

Having placed this matter before the readers of the *Voice*, Eld. P. terms it a sad tale for those "who claim to be the only true church on earth!" The Seventh-day Adventists have never put forth this claim. We attach great importance to the doctrines which we cherish; but we have ever held that God has true people wherever men are found who are obeying what light they have.

Eld. P. quotes from Sr. W. at some length in condemnation of the spirit of worldliness that has come over many of our people. Then he quotes from Bro. White to show that he is in favor of this very worldliness which his wife so pointedly condemns. His quotation is from an article in the *Review* for Feb. 12, 1867, in which the worldly prosperity of Sabbath-keepers is set forth. He selects and italicizes two of the expressions, giving them a meaning utterly at variance with the whole connection. Thus he quotes: "*What is there to hinder from getting rich?*" And yet another sentence: "*This is nearer as it should be.*" This designedly gives the impression that there is, according to Bro. White, no evil in accumulating wealth; in fact, that it is a very commendable thing. Now the truth is, the question here cited was asked for the purpose of showing that the observance of the seventh day is no real hindrance to worldly prosperity with the common

people. It was not written to show that God's word approves of laying up treasures. And the last sentence was not written to show that adding to one's wealth was "nearer as it should be," but that raising their figures in the book of Systematic Benevolence was such.

There can be no excuse for this application of the language by Eld. P., for the article closes by "suggesting remedies for that which threatens Seventh-day Adventists; namely, they are getting rich." And here are the last two sentences: "And although it will be difficult for a rich man to enter the kingdom of Heaven, as illustrated by our Saviour, yet it is possible, if he be willing to become poor. Many are called, but few chosen of God as his precious jewels; and the heirs of the kingdom will finally be of the poor of this world who are rich in faith."

In the conclusion of his article for Aug. 3, he quotes again from Sr. White in condemnation of the use made of vocal and instrumental music by Sabbath-keepers in various places. She represents some of them as using songs and frivolous ditties. Eld. P. thereupon represents the Battle Creek church as a corrupt body, with which even a respectable non-professor would not stoop to associate. Now, it is only necessary to say in reply to this, that the songs to which Sr. White refers are such as are sung freely everywhere by the mass of professors of religion. No songs of a kind deemed immoral have ever been used, but simply those of a chaffy, frivolous character. These are what Sr. White so sharply censures, and which are now, we believe, laid aside by all our people.

Eld. P. quotes a series of sentences uttered with reference to certain persons in our ranks, and gives the idea that Sr. White pronounces a sweeping condemnation of the whole body. He uses this to show that we are the worst of people; whereas, in those sentences no comparison is made with other bodies. How others would stand the test of her searching reproof remains to be seen. One sentence, however, should be

noticed for its injustice. Here it is: "God has cursed the Office [the printing office at Battle Creek], and 'Heaven frowns upon it'—and, as she says, 'angels are in tears' over such a sight."

Now let us cite the words of Sr. White: "This spirit [selfishness] has to quite an extent cursed the Office, and Heaven frowns upon it." The candid reader will observe that Sr. W. does not say that "God has cursed the Office," as Eld. P. makes her say; but it is the spirit of selfishness in certain ones that has cursed it. Again, she does not say that Heaven frowns upon the Office, but upon this spirit of selfishness that has possessed certain persons connected with it. And further, she does not connect the weeping of the angels with the Office, as Eld. P. asserts.

The case of Sr. More is made the subject of Eld. Preble's article for Aug. 10. After quoting largely from Sr. White relative to the wrong of the Battle Creek church toward Sr. More, yet mutilating it in such a manner as to do Sr. White injustice, he endeavors to show that herself and husband are censurable for not relieving Sr. M. Let it be understood that Sr. M. was in the extreme northern part of Michigan, and that what Sr. White speaks of doing for her relief was the sending of means for her to come to Greenville. Eld. P.'s principal point in showing that Sr. W. makes a false statement when she says that herself and husband had not [in August, 1867,] means to send for Sr. More, is found in that Eld. W., in the *Review* for March 2, 1869, advertises for sale a farm worth \$3,800, near Greenville. He draws conclusions, however, that are incorrect and unjust. When Bro. White purchased and built in Greenville, he did it with hired money, expecting to be able to sell his property elsewhere. In this he failed. He had just passed a protracted and dangerous period of sickness from paralysis. During that time the larger part of his property was used up. When he learned just how his pecuniary matters stood, he found that, in consequence of his heavy expenses

from sickness, he had not sufficient means to pay for his house and land in Greenville, even could he sell his property at Battle Creek, and use it for that purpose. But he was disappointed in not being able to sell, and was therefore placed in very straitened circumstances. Such was his situation at the time referred to by Sr. White. Indeed, the place was offered for sale because of this same heavy indebtedness. The reader will therefore see that Eld. Preble's comments are unjust, and that Sr. White spoke only the truth in what she said.

But when Bro. and Sr. White returned from Iowa, in October, 1867, through the liberality of the brethren in the West, they had means sufficient to send for Sr. More to come to Greenville. But, as duty seemed plainly to call them to the East, they decided not to send for her till their return, which was expected to be in one month. Certainly it was a reasonable thing to defer sending for her to come to their home till they returned themselves. But they were detained some three months; and when they returned, they wrote for her to come; but the navigation had closed, and Sr. M. could not come.

Eld. P. next proceeds to some very ungenerous remarks, to the effect that they did not want to have her come. He quotes what Sr. W. says in showing that there were no worldly motives to induce them to desire the presence of Sr. M. in her family, as her help was not such as they needed, and argues from it that they did not feel any real interest in her case. Yet the very object of the language was to show that their interest in her case was entirely unselfish. Such a method of commenting as that adopted by Eld. P., is every way unwarrantable and unjust.

Eld. P., in his fourth article, makes extracts from the visions, in which it is stated that a great work must be done for Sabbath-keepers; that they must be zealous and repent; that many are guilty of acts of oppression toward the poor; and that the True Witness is marking

their course, declaring that he knows their work. He then quotes the following noble and soul-stirring exhortation:

"Men and women professing godliness, expecting translation to Heaven without seeing death, I warn you to be less greedy of gain, less self-caring! Redeem, by noble acts of disinterested benevolence, your godlike manhood, your noble womanhood. Gain back true nobility of soul, and heartily despise your former avaricious spirit," etc.

But what is there wrong in all this? Does Eld. P. look complacently upon himself and his people, and say that there is no work that needs to be done for them? that they need not be zealous and repent? that they have no wrongs to overcome, or that if they have, it is of no consequence whether they are warned thereof or not? And should the exhortation last quoted be heeded by those to whom it is addressed, what would be the result? Disinterested benevolence, godlike manhood, noble womanhood, and true nobility of soul. Such would be the fruit of the visions if men and women would heed this testimony. And it is such divine traits as these that Eld. P. denounces when he unblushingly declares the fruits of the visions to be unholy and pernicious.

These remarks are a sufficient reply to the greater portion of the article under consideration. But a few items are worthy of particular notice. He endeavors to prove that we direct attention to the writings of Sr. White to the neglect of the Bible, by the following quotation from Eld. White: "The work to be done in which we appeal for help at this time is, to induce all Sabbath-keepers to read these works and inform themselves as to the things taught in them, and thus be prepared to judge as to the nature of our work." In this short extract, Eld. P. twice inserts in brackets the words, "not the Bible," "not the Bible," thus insinuating that the study of the Bible is made of little account. This is an unworthy insinuation; for all who have any acquaint-

ance with the visions know that they, as well as all writers and speakers in the ranks of Seventh-day Adventists, at all times, exhort to a careful and unremitting study of the holy Scriptures. And even a few paragraphs before, Eld. P. makes an extract from the testimony of the visions in which the young are severely censured for not reading the word of God enough.

Eld. P. continues: "But we will return to the description Mrs. White gives of the wickedness of her followers." On this he seems to dwell with especial glee and intense satisfaction, frequently exclaiming, "Who would wish to have any connection with such a people as this?" Now one of two things is here evident: If the visions are the false and deceptive operations Eld. P. claims them to be, they contain no proof that this people are in the low spiritual state described, and it is utterly unfair in Eld. P. to try to raise prejudice against them on this account. But, if they are in the condition set forth, then it is a good and necessary work on the part of the visions to point out these wrongs and try to have them put away; and he has no right to denounce the visions for such a course. Thus, take it which way we will, his work cannot be freed from the charge of unfairness and inconsistency. We would also call attention to the fact that it is not a characteristic of those who are practicing jugglery and deceit to be continually reproving wrongs and sins in their followers; but, on the other hand, to cater to their pleasure, selfishness, and carnal inclination. False prophets prophesy smooth things, that please the people. In this respect the visions give evidence of being just the reverse of what Eld. P. claims them to be.

We will now hear Eld. P. endeavor to explain the cause of "so much wickedness among Mrs. White's followers." This he does by giving an extract from an article by Eld. White, in the *Review* of Nov. 26, 1867, as follows: "Satan calls three men to preach the present truth where God calls one." It is true that Eld. W. made this remark; but he did not say that these

men were ever permitted to enter the ministry. Eld. P. would carry the idea that three out of every four who are now preaching the present truth, were sent into the field by the devil. But any mind possessed with the least power of critical observation will see that no such idea is given by the language. Eld. W. was speaking of the temptations of those to enter the ministry who were not qualified for the work; and such are not employed.

Again, Eld. P. says: "But let us remember that this is the people who condemn others as having the mark of the beast if they happen to have chosen to follow the teachings of God's word, instead of following Mrs. White and her visions." We have over and over again explained our position on this question. We do not claim that any one has yet received the mark of the beast, according to Rev. 14:9-12, as the connection shows that it will be received under a decree of civil authority, as opposed to the authority of God and his law. We keep the Sabbath now as a duty in obedience to the law of God, warning the people in view of a great increase of perils and dangers as we near the coming of the Lord, when faith will be more strongly tested, and the judgments of God fall upon the incorrigibly disobedient. No one claiming the faith of an Adventist can reasonably complain of this, seeing the Scriptures are so explicit on the increasing perils of the last days. This is so well understood by all who are conversant with our faith, that we are compelled to believe that any one who first becomes acquainted with our views, and then represents us as Eld. P. has above, does it either from prejudice or ill-will.

Eld. Preble closes his articles with extracts from the confessions of different individuals, some of whom were reproved by the visions. That they believed in the visions is enough to set Eld. P. on the track of the visions, no matter how just the reproof; and to set him to attacking those who confess, no matter how humble

and meek in spirit the confession may be. If there is anything that the true Christian will look upon with especial feelings of charity, it is a humble confession of errors. And why? Because it is so perfectly in keeping with the true spirit of Christianity. Therefore, it is no small cause of suspicion in regard to the standing of a professed Christian that he is free to find fault with the confessions of others; inasmuch as he who cannot appreciate the spirit of confession in others, virtually acknowledges the lack of it in himself. And it has ever been the case, that while the true Christian is ready to confess, the Pharisee or egotist is equally ready to deride, and to contrast the failings of the penitent with his own righteousness. The reason is evident in the very nature of the Christian life. They who live near enough to God to see their own weakness and errors in the light of his truth and purity, will be ready to confess; while they who live so far from God as to walk in darkness, cannot see anything in themselves to confess. The language of their hearts is, "God, I thank thee that I am not as other men—or even as this publican!" Isaiah bewailed his leanness, not because he was worse than those around him, but because he had a view of the glory and the righteous judgments of the Lord.

Reading the extracts quoted by Eld. P., we are led to inquire, What evidence do they present that the visions are not of Heaven? or that they have a bad influence? First, a remark is quoted from the editor of the *Review*, that we all need a new conversion to the work of God; that many, at a late camp-meeting, confessed to their worldly-mindedness, and the editor remarks: "We *presume* it is so in all parts of the field." We must say that we fail to see wherein this is against the visions, or those who believe in them. The Scriptures show that the "cares of this world" will be a great snare in the last days, and we fully believe that we are in the last days; hence, watchfulness or confessions in regard to these are especially called for. We think the love of the world is the crying sin of this age: it is that

which shuts from the heart the love of the truth. We also believe it is not peculiar to those who keep the seventh-day Sabbath. We could give striking evidences on this point which would not be flattering to those who profess to be looking for the coming of the Lord, and who do not keep the Sabbath; but such evidences did not seem to us to be pertinent to a confession! though it might have relieved the acrimonious spirit of our accusers to see something of this kind.

Paul not only died to the world, but confessed that in his service to Christ he died daily; and pressed forward, as not having already attained all he desired. We are willing to stand before the world committed to this principle, that while we are subject to the weaknesses of this mortal state, beset with the deceptions of the enemy, we need to renew our consecration to God, or, as the extract quoted says, "a new conversion to the work," which we believe to be the work of God. We expect the unconsecrated to find fault, but we look higher for approval.

Next come three confessions from girls working or having worked in the Review Office, that they had not been sufficiently consecrated to this solemn and important work; that they had indulged in pride and love of the world. All of which argues nothing against the visions of Sr. White.

The confessions of those connected with the Health Institute contain nothing of which any one can reasonably complain—nothing to show a destitution of principle either on the part of the visions or of the persons confessing. The reading of the extracts is a sufficient refutation of the insinuations of Eld. Preble.

Eld. Loughborough says he has received, read, and approved, Testimony, No. 12, and adds: "If ever we expect the finishing work to be accomplished in our hearts, and ourselves got ready for the judgment, our wrongs must be brought to our knowledge, seen, confessed, and forsaken." The inference is, that the Testimonies tend to purity of life, and aid in the work of

preparing for the judgment, by pointing out wrongs and leading the erring to confess. This is surely no evil work, and in doing this they can have no evil influence. And this we shall claim is the design and teaching of the visions, until their opposers succeed in pointing to at least one wrong which they uphold.

Bro. W. H. Ball confesses his error in opposing the visions, and offers his own experience as proof that it is spiritual death to doubt or oppose the work in which S. D. Adventists are engaged. The quotation ends with these words: "My life during the past two years has been both an injury and a *disgrace to the cause of God.*" The italics are placed by Eld. Preble, and the whole is passed by with the single remark: "For this last statement we will give him due credit." But let it be remembered that Eld. P. in this article is harping on the evil tendency of the visions, and the errors of the lives of those who believe in them; and he puts this case in the list. Yet he well knows that Bro. Ball was opposing the visions during the two years covered by the statement—opposing them as bitterly and unreasonably as Eld. P. now is; and this was what he considered so disgraceful. Yet Eld. P. sets this down as against the visions! His argument is as reasonable as it would be to conclude that Eld. P. is now laboring under the influence of the visions in his work of opposition, and to attribute the harsh, censorious spirit manifested in his articles to their influence. In this case he presents an entirely new phase of responsibility: the visions are made to bear the blame of those who have done wrong, contrary to their instructions, and also of those who disbelieve and openly oppose them!

Much stress is laid on the confession of Eld. Cornell; and if this is erroneous, it is an anomaly in the history of error. We can find abundance of cases of parties flattering each other, and mutually sustaining each other in selfishness; but the main points in this case, as shown by Eld. P., are these: (1) Eld. Cornell has greatly erred; (2) the vision pointed out and exposed

his error; (3) Eld. Cornell is a strong friend of the visions. These we say are the facts, for Eld. P. does not attempt to deny the correctness of the reproof given in the visions. And so his argument and conclusion run thus: (1) The visions reprove a wrong in Eld. Cornell; (2) Eld. Cornell confesses the wrong and accepts the reproof given in the visions; (3) therefore, the visions are bad, and have a bad influence on the minds of those who believe them! This may be hard on the visions, or it may be against the logical acumen of Eld. Preble. We are willing to leave it to the judgment of the candid.

"But," says Eld. P., "the clearest and fullest confession of all is from Eld. J. H. Waggoner." Confession of what? that the visions have had a bad influence on him or his family? Let us see. First, an extract is given from a letter to the *Review* confessing that on account of wrong impressions received from others, he had not fully approved certain moves of Bro. White, as he (Bro. White) was recovering from his illness. The confession was based on the fact that these statements were erroneous, and so proved to be by a certificate of parties. Second, an extract is given from an article headed "Acknowledgment," wherein is acknowledged the mercy of God as shown in a series of meetings just past, and his feeling of unworthiness to receive such favors, in which is no mention of the visions—no reference to them. Third, a long extract is given from an article wherein Eld. Waggoner warns of the danger—not of believing, but of denying, the visions. And herein must be found the ground of offense. The facts in the case as referred to in the article are these: (1) Eld. Waggoner felt it to be his duty to devote his life to the ministry, and in this he received opposition from his wife. This was before either of them knew Sr. White, or had received anything from her. (2) His wife continued to oppose him in his work in the same manner, and in the same spirit, after she became acquainted with the visions. (3) Her opposition to

him in the discharge of his duty became so bitter and violent as to destroy the peace of the household, and divide the interests of the family, as all know who have had any observation of the facts. (4) The visions kindly pointed out to her the error of her course, and what course to pursue to unite her heart and interest to that of her husband, and so insure the happiness of both, and save her children from the distracting influence of her example.

But this also was rejected. The alternative forced upon Eld. W. was, to continue in the discharge of his duty to God, and risk the displeasure of his wife, or to cease his labors as a minister to conciliate her feelings. Those who were acquainted with him, and knew his care and affection for his family, can witness to the struggle which passed in his mind as he saw the inevitable destiny before him, of seeing his family go to ruin under the bitter spirit of opposition manifested by his wife, or to renounce his calling in which he had conscientiously engaged, without any hope that he would therein retain the favor of God, or better the condition of his family.

(5) In his absence, his eldest daughter, very tenderly cherished and highly prized by him, fell under the influence of designing persons, and was induced to contract a marriage against the wishes of her father, and in which he could see nothing but ruin in her pathway. This added greatly to his grief. And notice, here, that the visions were decidedly outspoken against this unscriptural course on the part of children.

Now, we appeal to all: Is it just, is it honest, to represent that the visions have caused the desolation and ruin which have come upon the home of Eld. Waggoner? The course pursued by his wife and by their daughter was contrary to the warnings of the visions, and would have produced the same effect if no vision had ever been given. Why, then, does Eld. P. declare that this is the "terrible fruit" of the third angel's message and

of Sr. White's visions? Nothing could be more unjust or more contrary to the facts in the case. And there is not a sentence in Eld. W.'s article which gives the least countenance to the statements of Eld. Preble. Among other things, Eld. P. says: "Mrs. White, foreseeing the result, could faithfully point out to the elder that if he devoted his life to her third angel's message, peace, union, and happiness, would forever depart from his heretofore happy family." This is entirely a fabrication on the part of Eld. Preble. Sr. White never "pointed out" any such thing. Neither Sr. White nor Eld. Waggoner ever attributed any of his troubles to his preaching, nor does Eld. W.'s wife, at this present time. Mrs. Waggoner freely acknowledges that her course is the cause of the trouble, and that had she ceased her opposition to her husband, and consulted his will in regard to their duty, as becomes a wife, she might have been happy where she has been miserable, and saved her husband and family from the evil which her course has brought upon them.

In all the quotations given by Eld. P. he has thrown in remarks, giving a coloring to the sentences entirely foreign to the ideas of the writers, and his conclusions are uniformly contrary to the tenor of the truth. In looking at his perversions of the facts, we are led to pity the man who is so blinded by prejudice that he fails in every instance to do justice to those whom he opposes.

It is not pleasant to meet attacks and personalities put forth in such a spirit as is manifested by Eld. P. Were it consistent with duty, we would gratify our feelings, and pass them by in silence. But where silence is construed to indicate fear to meet the points, and is made the excuse for reviling the cause which is dear to our hearts, as we believe it to be the cause of God, we feel constrained to notice them, and thereby save minds from being injured by groundless prejudice. In so doing, we have noticed his articles as briefly as possible, too briefly to do full justice to the facts in the case, considering the many instances of garbling the lan-

guage of others, and perversion of facts which were to be noticed. And we conclude our remarks with an appeal to your readers, based on the text with which he prefaces his articles: "By their fruits ye shall know them." (Matt. 7 : 20.) He starts out by asking, What is the fruit of Ellen G. White's visions? Is the fruit good? or is it bad? This is a pertinent question, and one which we would rejoice to see candidly discussed in every paper in the land. We invite a fair application of this test to the visions in question. We ask no less; their most determined opponents can ask no more. And had Eld. P. treated the subject in the manner here indicated, we should never have asked the privilege of occupying space in your paper with a notice of his effort. But from a perusal of his articles we have felt compelled to prefer against them certain charges, which we think are fully sustained in these pages, such as (1) that the reasoning is unfair; (2) that the conclusions are unjust; (3) that what is claimed as the fruit of the visions is just the reverse; and (4) that the language is generally such as would be used by one whose object was to sneer and cavil, rather than that of him who was candidly seeking for the truth.

What can be legitimately taken as the fruit of the visions? He claims that it is bad. Then we think all will agree with us in the proposition that, to make his claim good, he must show (1) that the visions counsel to that which is bad; and (2) that persons have performed bad acts, or have been led to manifest an unchristian disposition by following what the visions have taught. Here would be something which could properly be set forth as the fruit of the visions, on the strength of which the visions could be condemned. But suppose, on the other hand, that instances were produced where persons had committed sins against which the visions had warned them, and pursued a course which the visions declared to be abhorrent in the sight of God, and manifested evil traits of character which the visions told them plainly they must overcome or

they would never be saved—could such sins, such wrong course, and such evil traits of character be taken as the fruits of the visions? Yet, strange to say, it is cases like this which Eld. Preble in every instance brings up to show the evil fruits of the visions. Wrongs, and sins, and evils, which, if the visions had been heeded, would never have been committed, are brought forth as the fruit of the visions themselves! If such perversion as this can be surpassed, we have yet to learn the instance. As well might we charge the frequent rebellions and sins of Israel upon "Moses and the prophets" who were sent to reprove and warn them against these things.

If the visions have anywhere counseled that which is evil, let the passage be pointed out. If an instance can be found where a person has lived in sin, or acted anyway contrary to the word of God, or declined in piety and devotion, by following the instructions of the visions, let it be produced. But if no such case can be found, and if, on the contrary, the visions are shown to exhort to the practice of every virtue, to the shunning of every sin, to the maintenance of constant watchfulness and earnest prayer; if they expose sin and iniquity of every form and every degree, and enjoin the purest morality, why is such virulent hostility manifested against them? Let their opposers answer this in the fear of God, as it must be met in the "great day."

J. N. ANDREWS,

J. H. WAGGONER.

Battle Creek, Mich., Dec., 1869.

TESTIMONY OF MRS. WAGGONER.

The following statement of Mrs. Waggoner is offered by her in response to the remarks made by Eld. Preble touching her case. Eld. P. spoke of her calamities as caused by Sr. White's testimonies. Mrs. Waggoner, of her own accord, makes the following frank statement:

TO ALL WHOM IT MAY CONCERN: I feel it to be my duty to say that it was not the visions that made our trouble. Had I kept near to the side of my husband, and not given place to the enemy, our hearts might now be united in the truth, and our family not broken and separated as it is. Do not lay it to Mrs. White; for had I lived up to what she taught, it would have been a blessing to me and to my family. But I rebelled against it, and thought my own way the best, whereas the enemy took possession of my mind, and so blinded me that I could not see as I should. O Lord, forgive me, is the prayer of my heart, and be merciful to me a sinner.

Mr. Preble said I could not be duped by Mrs. White's visions. But I would have been the gainer if I had been a dupe, if that is what he sees fit to call it. I should be better off to-day had I not been so rebellious and self-willed. It looks like malice or spite on his part. It was not the visions, but my own wicked, blinded heart, that made us trouble; and I suffer justly—I deserve it; and if I suffered alone I could bear it better. I have found that the way of transgressors is hard. Oh! that I had heeded counsel, and kept by the side of my husband; then we might have been happy, and he might have done more good and been stronger, and the cause of God not dishonored as it has been. I ask the forgiveness of all whom I have wronged, or whose feelings I have hurt. And I ask the forgiveness of Mrs. White for thinking and speaking evil of her; and of the great God of Heaven, for I have trampled on his law, and crucified his Son afresh, and put him to an open shame. I also ask the forgiveness of my husband and our dear children. I have not been the wife and mother to them that I should have been. I have not set such an example as I should, and wish I had. O Lord, pity me and forgive, and teach me what thou wilt have me to do. Mrs. M. H. WAGGONER.

Burlington, Mich., Feb. 1, 1870.

DEFENSE OF SISTER WHITE.

In connection with the labors of her husband, Sr. White has done very efficient service to the cause of truth. None have devoted themselves more unreservedly to the work, nor better exemplified the true spirit of the gospel in their lives, than she. And, as might be expected from the words of the Saviour and his apostles, none have been more wantonly assailed by the tongue of slander. See John 15:18-21; 16:1-3; 17:14; Acts 14:22; 2 Tim. 3:12; &c. Satan well knows that their *reputation* is the *capital* of the servants of God. They may be devoted to their work, and have education and ability; but all these are at once rendered nugatory, so far as their work is concerned, if their reputation is blasted. While this is true of all who labor in the gospel, it is especially so if the laborer is a female. False ideas in society make crimes committed by women more criminal than if committed by men; therefore, they are doubly guilty who take advantage of this circumstance to injure the reputation of an innocent woman; and still more so if that woman is a laborer in the cause of God. He who numbers the hairs of the heads of his servants (Matt. 10:30; Luke 21:18), and who says to his people: "He that toucheth you, toucheth the apple of his eye" (Zech. 2:8), marks every idle word and every evil speech (Matt. 5:11, 12; 12:36); and he will reward it in the day of judgment. So far as it is a *personal* matter, we are content to refer all to the decisions of that day. But when these things hedge up the way of useful labor, and turn away the ears of the people from the truth by which they may be saved, we feel a responsibility in the matter, considering it a part of the work of vindicating that truth to vindicate those who proclaim it.

Suffer us here to refer to the public labors of Sr. White. She has stood before congregations of hundreds and of thousands, in each of the New England

States, in the Central States of the North, and in all the Western States, as far as Iowa and Minnesota; and many thousands can attest the power with which she has presented the claims of the word of God, and set forth the sufferings of our Saviour and the value and efficacy of his blood, and enforced the purity of the Christian life. Scoffers have been silenced, believers comforted, and ministers of the gospel confessed themselves instructed by her ministrations. And, as with her speaking, so with her writings. The most exalted consecration, the deepest piety, the purest morality, are uniformly taught in her writings, with such a fervency of spirit and strength and power of expression as can be found in the works of no other writer of the day. If, then, she were such a person as her enemies represent her to be—if her life were not in accordance with her teachings, that fact would prove her to be a hypocrite of no ordinary cast. Let us, then, turn from her public labors to her private life to inquire on this point.

We will go to her home, and there behold her as a wife and mother, as a daily companion of those residing there, or of the many who are welcome visitors there. If she is such a deceiver as her enemies assert, they who behold her daily life, who are brought into constant contact with her influence as a wife, a mother, and the joint head of an extensive household, must have the best opportunities of judging and of detecting the deception. And not only her personal friends are there, but very frequently we find those at their table and their fireside who come as *watchers*, with their fears and jealousy all aroused, and who will be able to expose any wrong that may be found there. Let all these testify if they find evil in her daily walk. We have seen the fearful and the skeptical engage in conversation with Sr. White; and as she spoke of her own experience, of the self-denial and sufferings of Christ, of the dangers and perils of the last days, of the duties of Christian life and the purity of Christian character, the falling tear evinced that prejudice was giving way

to conviction, and they have afterward confessed that she gave evidence of a depth of Christian experience and a maturity of judgment in spiritual things, such as they had never before known in any person. How many, in times of trial and danger, have received counsel that has prepared them to withstand the tempter's wiles—how many, in trouble and deep distress of mind, have received consolation and encouragement from her words of sympathy and instruction, Heaven only knows. But with the facts in the case we are well acquainted. "*We speak that we do know, and testify that we have seen;*" and if "*ye receive not our testimony,*" but choose instead that of those who do not know, and whose prejudices prevent their knowing that which *all may know*, you must answer for your choice to the Searcher of all hearts.

"But," say the objectors, "we have heard reports coming direct from those who have been acquainted with her from her childhood; and these reports come to us from ministers and other good men in whom we have the greatest confidence; therefore we cannot doubt them."

But, let us inquire, have you ever traced these reports to their origin—have you *proved* that those who spread these reports are "good men," worthy of your confidence? Or, have you suffered yourselves to become parties to the circulation of evil reports, of the truthfulness or falsity of which you know nothing? This is a serious matter, not only affecting the reputation of a professed follower of Christ, but also your own standing before Him who has forbidden you to take up an evil report against your neighbor, and who has uttered a fearful threat against him who "*loveth,*" as well as him who "*maketh a lie.*"

We have endeavored to trace these reports to their source, and shall now give the result of our labor. Many are aware that a public call has been made for evidence on this subject from any who *knew* of any evil or immorality on the part of Sr. White. *No*

one has responded to the call. But we have not rested content with this; we have taken all possible pains to ascertain if any of these reports were true. In this you must confess that we have acted honorably, and as those who are willing to *come to the light*—as those who have no desire to fellowship or screen iniquity. But this is not the case with the slanderers of Sr. White. They have not come forward like men who have confidence in the correctness of their own course, to make good their strong assertions; nor have they manifested the Christian principle to acknowledge their errors, nor yet even to cease from their secret works of darkness. *The Lord judge between them and us.*

While we examine these reports, or inquire into their origin, we would call your attention to two points: (1) They are of such a nature that they could be easily proved, if they were true. (2) They are so vile and slanderous that, if not true, they betray the deepest depravity on the part of the originators. And to these we might add that they who have a disposition to circulate such base slanders, are not of a class to hesitate to fasten them on the accused if they only had any ground to work upon. And if we cannot, by calling or searching, find any proof of these reports, we shall safely conclude that they who have originated and they who circulate them are possessed of a spirit of malice and falsehood, such as we hope we may never find again with any class of professors of religion.

When Eld. Cornell lectured at Addison, Vt., in the summer of 1869, he found that a report had been put in circulation by the wife of Rev. P. B. Morgan, that Sr. White, before her marriage, was the mother of two children, one of whom she named *Jesus*. The use made of this vile slander makes it necessary to publicly notice it. In the *Advent Review* for Dec. 7, 1869, appeared the following call:

“PLEASE REGARD THIS.

“Some time since, Eld. M. E. Cornell wrote to this

Office a statement of a very wicked slander against Sr. White, uttered by a woman in Vermont, the wife of an Episcopal minister. It was not deemed worthy of any notice at that time; but the use since made of it, by some persons, seems to demand our attention. We therefore request of Eld. C. a definite statement of this case, that we may give it proper attention. And we will add to this, an urgent request that all persons who know any evil of Sr. W., or who have, as they think, good authority from others for believing evil of her, to write a definite statement of such things to this Office. Such statements shall receive proper attention. Will all concerned regard this reasonable request, and write me, at this Office? J. N. ANDREWS.”

Under date of Boston, Mass., Dec. 16, 1869, Eld. Cornell writes, in response to the above, as follows:

“The report, as nearly as I can recollect, was about as follows: That before her marriage Sr. White had two children; the elder of which she named *Jesus*. This is the substance of what Mrs. Morgan reported in Addison, Vt.”

Eld. Cornell called on Mr. Morgan, located at that time in Chelsea, Mass.; but he declined to make any statement beyond giving his authorities in Portland, Maine, the place of Sr. White's former residence. These were Peter Johnson, and Mrs. Currier, formerly a near neighbor to Sr. White's father. Not being able to visit Portland himself, Eld. Cornell wrote to S. B. Gowell, a merchant of that city, and a personal friend, asking him to visit the parties and obtain their statements. He gives the following statement of Peter Johnson, under date of Portland, Dec. 15, 1869:

“Mrs. White did not appear to be very bright before she was married. Could not say anything against her moral character. She run the ministers, but they did not take much notice of her, as it came from a woman.”

Under same date he gives Mrs. Currier's statement, as follows:

"I have been acquainted with Mrs. White and the whole family since her childhood. Mrs. White was as nice a girl as ever I saw. She had no child before her marriage. Such stories as Eld. Morgan's wife is telling are an abominable shame. I never told her any such thing. Mrs. White came from a very nice family. Her father and mother were godly people."

Under date of Jan. 12, 1870, he gives the testimony of Mr. Currier, the husband of the last witness, as follows:

"I know nothing against the moral character of Mrs. White. But I have no confidence in her visions, which I consider to be mesmerism."

Such are the statements of the very persons who are referred to as the witnesses to substantiate this most monstrous story, and it will be noticed from the tenor of their testimony, that they have no sympathy with the position Sr. White occupies, or the faith she holds. But they speak as candid people who are acquainted with the facts. Such testimony cannot fail to be satisfactory to every candid mind. Were this story true, a multitude of witnesses could be furnished to sustain it. But we are referred to just two persons to sustain the story, and they wholly deny it. So the vile slander falls back upon the persons who have given it publicity in Vermont.

We give also the following statement of persons who have known Sr. White from early life, that is, for a period which extends further back than does this slanderous story:

"Whereas, evil-disposed persons have spread abroad the statement that Sr. White was the mother of one or more children before she became a wife, this is to certify that we have been intimately acquainted with her since the fall of 1844; that is, from the seventeenth

year of her age; and that we declare this statement a most wanton and malicious falsehood, having no foundation in truth, and having no excuse whatever for its existence. We have the utmost confidence in the integrity, virtue, and purity of character, of Sr. E. G. White.

J. N. ANDREWS,
A. S. ANDREWS,
H. N. SMITH."

Noah N. Lunt, now of Allegan, Mich., formerly a resident of Portland, Me., the native place of Sr. White, bears the following testimony:

"I was a resident of Portland, Me., from 1836 till 1865. I have had an intimate acquaintance with Sr. White, and with her father's family since 1843. I bear cheerful and explicit testimony to the fact that the statement reported by Mrs. Morgan to the effect that Sr. White was the mother of one or more children before her marriage, is a wicked falsehood; there being no foundation for it whatever. I have never doubted the purity of her life during the entire period of my acquaintance with her.

N. N. LUNT."

"This certifies, that I have been personally acquainted with Sr. E. G. White since 1844, and that the statement of Mr. Morgan and wife, is a most wanton and inexcusable falsehood.

"FRANCES HOWLAND LUNT,
Formerly of Topsham, Me.

"Battle Creek, Mich., Feb. 2, 1870."

The following letter was received from Kansas. It explains itself:

"Mound City, Jan. 18, 1870.

"In answer to your request in *Review*, No. 3, Vol. 35, I would state that a report against Sr. White has found its way to this part of Kansas, and has been circulated quite extensively, and generally believed, except by Adventists. Eld. Tapley, formerly from Michigan, a Wesleyan Methodist minister, says: Sr. White had a vision showing that Bro. White and Bro. King should

exchange wives. He says that Bro. White was at that time very poor, but Bro. King was very rich; intimating that the difference in their circumstances was the cause of Sr. White's desiring the exchange. And that she seizes the vision as a means of accomplishing it. He also says Bro. King came very near leaving the church on account of it; but they had finally got it settled. He says this happened at Bro. King's, near the Orleans church, before Bro. White built his house in Montcalm; he thinks about the first trip that Bro. and Sr. White made after Bro. White's recovery from his long sickness. I asked him if he believed Bro. King to be a truthful man; he said he did. Query again: If Bro. King denies this report, will you believe it to be false; and if he denies it, will you take the trouble to publicly correct this report wherever you have given it currency? To both of which he replied in the affirmative. J. H. COOK."

Such is the statement, and the following is the rejoinder:

"Whereas, we have learned from Bro. J. H. Cook, of Mound City, Kansas, that one Eld. Tapley, formerly of this State, has reported in Kansas that Sr. White some time since had a vision in which she saw that Bro. S. H. King, elder of this church, should exchange wives with her husband, Eld. James White; this is to certify that the statement is unqualifiedly false, there being not one particle of truth in the report, nor any circumstance of the kind on which to base it.

"Signed by the entire church of Orleans, Ionia Co., Mich."

S. H. KING.
WM. WILSON.
AUSTIN HAMILTON.
MARIETTA GOULD.
SABINA ECKERT.
IRVIN BRINK.

MARIET KING.
AMELIA WILSON.
NELSON R. STAINES.
CAROLINE STAINES.
SARAH M. HAMILTON.
JULIAN HALL.

LEWIS KNEELAND.
I. A. OLMSTEAD.

MARY KNEELAND.
E. H. OLMSTEAD.

"Signed also by the Fairplains church (ten miles from Orleans)."

A. W. MAYNARD.
JEROME FARGO.
M. B. CYPHERS.
THOMAS WILSON.
BETSEY MAYNARD.
ABIJAH NOYES.
H. M. GRAVEL.

PEIDELIA MAYNARD.
RACHEL C. FARGO.
MARTHA C. CYPHERS.
MARY WILSON.
BETSEY WILSON.
S. NOYES.
JACKSON BANKS.

In addition to the above certificates, Bro. King says, under date of Orleans, Feb. 9, 1870:

"The statements said to be made by Eld. Tapley are false. Sr. White never had a vision at this place, nor in these parts, to my knowledge. Mr. Tapley has been in this neighborhood quite a good deal, and has some acquaintance with me, and he must know these statements to be false."

Whether or not Mr. Tapley knew he was stating a falsehood, one thing is certain: he was circulating an evil report which was false, and that, no Christian man should consent to do. For the sake of the name of Christianity we regret that "ministers" are so frequently found circulating these base slanders.

In the winter of 1868-9 Eld. J. B. Goodrich held some meetings in Plymouth, Maine, and several were convicted of the truth and almost persuaded to obey God. But a woman—as mentioned in his letter—came from Corinna, and circulated reports against Sr. White somewhat of the nature of those told by Mrs. Morgan. She asserted them so confidently, giving the names of persons in Corinna by whom she said they could be proved, that she succeeded in raising such a prejudice against Bro. G. and all that he preached, that his meetings proved a failure. By request he went to Corinna

to inquire into them, and he states the result as follows. His letter is dated Hartland, Me., Feb. 3, 1870:

"I have just returned from Corinna. In regard to the story I heard last winter at Plymouth, I was directed to Bro. Benjamin Moore, of Corinna. I was told he could tell me all about it. I have seen him, and he and his wife say they do not believe Sr. White to be any such a woman. They also said her visions did not lead them into the 'shut door,' as was reported, but they thought her visions were mesmerism. They said they heard she had been mesmerized for her health, and it had not properly been taken off. The woman that told me the story was not at home; she was at Dexter at work and I could not see her. I cannot find one of the old Adventists that will say he thinks Sr. White is such a woman.

"To-day I have been over to Samuel C. Spaulding's. I was told he had reported that Eld. James White came to his father's, in Palmyra, in 1842 or '43, with two girls which he call his spiritual wives; and that the brothers of one of them followed him to Augusta, and carried her back. Her name was Catharine Daggett. The name of the other, he never heard. He said it was the common talk at that time, but it was all hearsay. I asked him if he could prove it. He said he could not; he told it as a hearsay; he did not know that there was any truth in it; they had got many reports about the Adventists which were false.

"I called on Eld. Damman and wife, and had a talk with them. Eld. Damman has an old grudge against Bro. White for a letter he wrote him in 1845 or '46. He says he censured him to the wrath of God, and he thinks he had no reason to do so. And he said the next letter he received from him he said, Dear Bro. Damman; and he did not know how he could do it after writing him such a letter. That still remains in his mind. He says the most he ever saw in Eld. White and wife was, that when they were down there after

the passing of the time (that was before they were married), they made a little more of each other than he thought they ought to; it might give the world a chance to talk, but they did not think anything of it at the time.

"So I hear reports, and go to those that I am referred to, and they prove to be nothing. It is strange that people cannot tell the truth. I have traced these stories but cannot find any proof.

"Yours in love,

J. B. GOODRICH."

The following is from Eld. Charles Stratton, of Cornville, Me., addressed to Eld. Goodrich. It is under date of March 7, 1870, from Palmyra, Maine. It appears that an Eld. B. P. Reed, a Christian minister (a minister, again!) reported as follows—we copy from Eld. Stratton:

"That Sr. Abigail C. Judkins, then of Palmyra, said that James White and Ellen Harmon came to their house in the night and wished to stop; that they sat up nights and laid abed days; and that their conduct was such that she would not have them in her house; and that they said the reason they traveled in the night was, they were afraid of the authorities, &c. But on visiting Bro. and Sr. Judkins, we found them to be very good, candid people. And this is the run of their statement: That Bro. James White and Ellen Harmon, in company with other brethren and sisters, went to their house, in Palmyra, and wished to hold a meeting, and did so; which was very good. They stayed two days and then went to his father's. We saw nothing in their conduct that was wrong, nor have we ever made such report. We have always known him from a boy, and we do not know, nor ever have known, anything against his moral character."

These people were residents of Palmyra, the town in which Eld. White was born, and were members of the same church with him in his younger years, and this testimonial is worthy of careful consideration, as it

fully shows the falsity and maliciousness of the report circulated against him.

These are the serious charges, as far as we have been able to learn them, and such is the evidence concerning them. That we have discovered serious wrongs and crimes, is true; but they are with those who have unscrupulously slandered the innocent. We leave them with their Judge. From our past experience with them—from the results of following up their reports—we can hardly hope that they will honestly and honorably confess their wrongs. True, justice to the injured—justice to their profession of religion—justice to their own souls, requires that they make reparation by confession. but if they will now cease their unhallowed work, it is all that we shall ask. A few remarks on this subject, we cannot refrain from making.

Many have supposed that these reports must be true, as they came from Maine, the native State of Sr. White, and where her early life was spent. But we have gone to the State of Maine to trace them out, with what success you have seen.

Some have referred to Eld. Damman as one who could authenticate these reports, having traveled with Bro. and Sr. White, and been well acquainted with their early labors. So he was. If there were any immoralities to expose, he could expose them. But he frankly says that he saw or knew nothing that they thought anything of at the time. The evil of these things was an after thought, brought in by evil-disposed persons. While those who have known both Bro. and Sr. White from their childhood say they never knew anything against their moral character.

The report that Sr. White was mesmerized for her health, is not true—she was never mesmerized.

In regard to the feelings of Eld. Damman, we only need to say, that Bro. White felt that his first letter to him was too severe; and in his second letter, apologized for it. And therefore he did not think there was any inconsistency in addressing him, "Dear Bro. Damman."

as the same letter contained his apology. We are sorry that Eld. Damman did not receive this second letter in the same spirit in which it was written.

Another minister in Maine, of some standing (at least in his own estimation), has ever been ready to throw out insinuations and raise prejudice against the character of both Bro. and Sr. White. But when asked to tell what he knew against them, replied that he had no confidence in their religion!! We do not object to this. Indeed, we can return the compliment by saying we have no confidence in his religion; and this we can say in truth. But we should never think of denouncing him as a thief or murderer on this account.

And now we ask, What can be the object of these slanders? Why are men and women who make a pretense to honesty and piety, so assiduous in circulating such vile stories, in which there is not one particle of truth? Who is it that instigates them in this base work? Whom do they serve in this iniquity? Have they questioned with themselves how God regards their malicious tale-bearing?

From James E. White.

[The following testimony was mislaid, and not found in season to be inserted with others of the like, is the reason why it is here given.]

DEAR BRETHREN: I wish to confess my share of the wrong which was going on at Battle Creek during father's illness. Instead of standing by the side of my parents during their affliction, I was one of the first to be affected. I was impatient of restraint, and would not be restrained, especially by my father. And if any attempt was made by him to hold me from pursuing my wrong and headstrong course, I would willfully resist it, and cherish bitter, unchristian feelings against him. These feelings I was ready and willing at all times to communicate to others, which, I am certain, did much

to support and increase the feelings against him in this church. It has also led to an impression held in the minds of many that he was unreasonable and severe in his treatment of, and dealings with, me. I here esteem it a privilege to expressly deny this. Not only is it utterly false, but just the opposite is the case. For whenever I have shown the least signs of obeying and respecting him as I should, he has been ready and anxious to encourage me in every manner possible.

I feel that I am but just awaking to the terrible realities of the case as it is, and that the words, "Honor thy father and thy mother," have had but little weight in my mind.

Another thing which I have to confess is, a lack of respect and reverence for the Testimonies. Not that I doubted them in the least particular, but I did not lay them to heart. I became used to them. This neglect brought barrenness to my soul. May God forgive.

That I may make an earnest and continued move in the right direction, turning earnestly to the Lord; that I may in future regard my parents as my best earthly friends; that I may recover myself from the state of backsliding which has characterized my life for a few years past; is my earnest, heartfelt prayer.

JAMES E. WHITE.

Battle Creek, March 11, 1870.

CONCLUSION.

In this pamphlet we have given an outline of the life and labors of Eld. James White and wife, in the cause of the Second Advent faith.

We have given a history of the publishing business as it grew up in his hands, and also a contrast of its management in his hands and in the hands of others.

We have given the facts in regard to the manner of his acquiring his property, and a statement of his management of funds placed in his hands.

We have presented testimonials from the Battle Creek church, regarding matters during and after Eld. White's sickness, in which is given a full and complete vindication of his course from certain reports which had been extensively circulated against him; with a statement from the Directors of the Health Institute; and also confessions of individuals, all showing that his course has been judicious, and he has been singularly free from the faults charged against him.

We have given the call issued for evidence against Bro. White, if any may exist, and a large number of responses favorable to him, none against him having been offered; also responses to a similar call made in 1863.

We have given the action of the Battle Creek church in regard to their condition, and the action of the General Conference, on the same, embracing, also, an investigation of the management of matters here for a few years past, and a resolution endorsing Bro. White's course, passed by a large body of brethren gathered from the various States.

We have given a review of the articles of T. M. Preble, in which is noticed many points whereon groundless and unreasonable prejudice has been raised against Bro. and Sr. White.

We have also examined into the origin of certain shameful slanders which have been used by ministers and others to destroy the reputation of Sr. White. We have gone to the State and place of her birth, and traced these vile stories from one to another till the fact of their falsity has been fully established.

The reports which have been circulated against these devoted servants of God are of such a nature that all candid and truth-loving people will readily justify us in taking hold of them; while the evidence we have presented is so full and clear that we think all will admit that nothing but prejudice or ill-will can resist its force. It is in our hearts to do strict and impartial justice to all; and we commend this, the result of our inquiries

and labors, to all lovers of truth and justice, with the consciousness that we have done only our duty in the matter.

J. N. ANDREWS, }
G. H. BELL, }
U. SMITH, } *Committee.*

RESPONSE.

DEAR BRETHREN OF THE COMMITTEE: To me it is very humiliating that a state of things should exist to make it necessary that this pamphlet should go out to our people. For while the statements and explanations contained in it will relieve some, many will be pained to learn that such a state of things ever existed with Seventh-day Adventists. But however painful and humiliating, it may be duty to let the friends of the cause understand the facts in the case, in hope that it may relieve some, and prove a warning to others. Your statements of the case are substantially correct. Whatever revision criticism might suggest, it could not materially change anything. May God reward you for your defense of those who have felt the oppressive force of wrong.

I am not only humbled in spirit as I turn over the pages of the foregoing, but my feelings are touched with tenderness as I read the frank expressions of regret on the part of some, and the full expressions of confidence and regard on the part of all. I have felt sad, grieved, and sometimes discouraged. May God forgive me. And as I would be forgiven of God, so must I from my heart forgive others.

And those who have been so unfortunate as to fall under the temptations of Satan—God pity them—shall have my prayers for their deliverance from his power, and that they may find perfect peace in Christ. And as they have so nobly confessed their wrongs—God

bless them—they shall have my highest regards, so long as they remain true to their confessions. And may I, so unworthy to be the subject of their confessions and their expressions of confidence, share with them the pardoning love of Christ here, and the overcomer's reward hereafter. JAMES WHITE.

Battle Creek, Mich., April 18, 1870.